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Historic Streets of Plymouth, their Names and Associations.

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ALTHOUGH the town of Plymouth cannot boast of any high antiquity, yet towards the close of the fourteenth century it stood as the fourth town in the kingdom in point of population and importance, London, York, and Bristol only exceeding it in these respects. It was at first called *South Town*, which was soon compressed into *Sutton*; and two of



EQUESTRIAN RIDGE-TILE, PLYMOUTH.

its divisions were termed *Sutton Prior* and *Sutton Valletort*; the former comprising lands annexed to the famous Augustine Priory, dedicated to the Virgin Mary and SS. Peter and Paul. *Sutton Valletort* was the designation of that portion of the town held by the Valletorts, a family of some distinction, whose name is still retained by the Earls of Mount Edgcumbe, the eldest son of that house taking the title of Viscount Valletort. It is significant that the term Sutton still applies to the neighbourhood of the oldest portion of the town, Sutton Pool being that portion of the inner harbour where merchant

craft and fishing-boats have their rendezvous. Leland says of Plymouth of his time, that it was "a mene place, a habitation for fischars."

But without pursuing the early history of Plymouth further, it is sufficient to say that in the beginning of the fifteenth century the town threw off its allegiance to the Priory of Plympton, and received its first charter of incorporation under its present appellation, thus assuming the name of the river Plym, at the mouth of which it is situated.

Numerous maps and plans of Plymouth exist, some of which show the principal streets and thoroughfares, and, from an inspection, it will be noted that the main thoroughfares (with slight alteration) have remained the same up to the present time.

We will first take a glance at Old Plymouth, the "mother Plymouth sitting by the sea." A reference to any old map or plan of the town will show at once that the ancient town was immediately seaside—not always "a mene place," as Leland puts it, yet still "a habitation for fischars," and others who "do business in great waters." The whole town before the present century lay clustering around the water-side, only extending northward as far as North Gate, at the top of Gasking Street; westward as far as West or Frankfort Gate; eastwards as far as East Gate at Coxside, and so on. A glimpse at the map or chart, *temp.* Henry VIII., will show that there were but few houses westward of St. Andrew's Church, and that Mill Street, the locality of Drake, and Saltash Street, across Old Town to Green Street, and hence to Whitefriars Lane, would indicate the boundary line of the town as it then existed. Of course some of these names are of a much later date.

Very little increase, if any, is perceptible in a later map called the Siege Map of 1643. In neither of these maps are any street names marked, and therefore, except as regards the extent of the town, they are not of much service to us in our present inquiry. It should be mentioned, however, that in one of the plans showing the course of the leat (brought to light during the recent warm controversy respecting Drake and the water question), the names of several streets occur; but these are simply the main thoroughfares, none of the smaller streets being marked.

The earliest map of the town known to me, which gives the names of the principal streets, is that attached to Donn's *Survey of Devon*, published in 1765. The main streets are well defined, and most of the smaller thoroughfares are marked, whilst the chief buildings are shown, and also the conduits and other places of public usefulness. Another map, that of Crowl (1778), also contains the street names of the period. Many more maps and plans and charts of the town, harbour, and surroundings might be mentioned were it necessary. Donn's map above all is interesting, as showing not only the aspect of the town in the middle of the last century, but placing upon permanent

Wolster Street is where y^e May^{rs} feast is kept. the Vintry is y^e backside y^e old mitre w^{re} gubs ho is.

Nut Street is along by old conduit.

Paddock, Lynam, and Lodders y^e 3 lanes.

St. Catherine lane is y^e Workhouse street.

foundwell Street where Mr. Elford lives.

black fryers french meeting ho now part y^e Cooper.

fryers lane Sandaford house on way to y^e fort.

Pins lane is were y^e 4 post are.

Stoaks lane were Mr. Pentyr lives.

rag street from y^e back street of Mr. Jno. Allen ho to y^e old mills.

loves lane is Corpus cristi houses.

ham street above new Church alms houses.

Wimple Street is y^e fish market.

Treville street.

"Old Town," says Mr. Worth, "appears to be the most ancient of the existing street



PALACE COURT, PLYMOUTH, WHERE KATHERINE OF ARRAGON
LODGED, A.D. 1501.

record the names of streets and places now passed into oblivion.

One of the earliest lists of Plymouth street names extant is that entered in the rental-book of 1706-7, for a copy of which I am indebted to Mr. R. N. Worth, F.G.S. It is as follows :—

Gasken Street is *Northgate* Street.

Whitecross Street is north y^e great tree.

Green Street is where Wannels ho is.

ham Street is where Mr. Harding's meeting is.

bilbery street is *broad* street.

buckwell Street is *higher broad* street.

Loo lane is *crane* street.

New street is *how's* lane.

Cat Street begins from pomeroy conduit to Mr. Cowries.

Stillman street is where Mr. Roope lives.

names; then comes St. Andrew's Street, mentioned in a deed of 1386; Briton-side dates from the commencement of the fifteenth century; and in the Act of Incorporation we find the names of 'Byllebury Strete, Note Strete, and Stillman Strete.' The following is a description of Plymouth in 1669, by an Italian who visited the town in the train of Cosmo de Medici, Grand Duke of Tuscany :—

"The city cannot be seen from the sea, and is almost shut up by a gorge of the mountains, on the lower skirt of which it is situated. Its extent is not very considerable" (yet elsewhere the writer remarks that it may be reckoned one of the best cities in

England). "The buildings are antique, according to the English fashion, lofty and narrow, with painted roofs, and the fronts may be seen through, owing to the magnitude of the windows of glass in each of the different storeys. They are occupied from top to bottom The life of the city is navigation. Hence it is that in Plymouth only women and children are to be seen, the greater part of the men living at sea; and hence also the town is exceedingly well supplied, all the necessaries of life being found there, and many other articles that administer to luxury and pleasure; and silversmiths, watchmakers, jewellers, and other artists of this description are not wanting."

Sir William Davenant, poet-laureate, 1638-1668, amongst other plays, has left one entitled *Newes from Plimouth*, in which occurs the following passage, as part of a conversation between some sea-captains who are relating their experiences of a trip ashore:—

"CABLE. This town is dearer than *Jerusalem*
After a year's siege; they would make us pay
For day-light, if they knew to measure
The sun-beams by the yard. Nay, sell the very
Aire too, if they could serve it out in fine
China-Bottels. If you walk but three turnes
In the High-Street, they will ask for mony
For wearing out the Pebles."

This play was published with *The Siege of Rhodes*, and others, in 1672.

Again, we have the following whimsical description, written about the middle of the seventeenth century, by the Rev. William Strode, of Newnham. It is given by Mr. Worth in his *West Country Garland* (1875), and purports to be a description of Plymouth in 1625:—

Thou n'ere woot riddle, neighbour John,
Where ich of late have bin-a;
Why ich have bin to Plimoth, man,
The like was yet nere zeene-a:
Zich streets, zich men, zich hugeous zeas,
Zich things and guns there rumbling,
Thyself, like me, wood'st blesse to zee
Zich bomination grumbling.
The streets be pight of shingle-stone,
Doe glissen like the sky-a,
The zhops ston ope, and all y^e yeere long
I'se think a faire there bee-a.
And many a gallant here goeth
I' goold, that zaw the King-a;
The King zome zweare himself was there,
A man or zome zich thing-a.

Thou voole, that never water zaw'st,
But think-a in the Moor-a,
To zee the zea, wood'st be a'gast,
It doth zoo rage and roar-a:
It tast's zoo salt thy tonge wood thinke
The vire were in y^e water;
And, 'tis zoo wide, noe lond is spide,
Look nere zoo long there-ater.

The water from the element
Noe man can zee chi-vore;
'Twas zoo low, yet all consent
'Twas higher than the Moor.
'Tis strange how looking down a cliffe,
Men do looke upward rather,
If there mine eyne had not it zeene,
'Chood scarce believe my vather.



OLD SIGN, FROM LOOE STREET, PLYMOUTH.

Amidst the water wooden birds,
And flying houses zwim-a;
All full of things as ich ha' heard,
And goods up to y^e brim-a;
They goe unto another world,
Desiring to conquer-a,
Vor w^{ch} those guns, voule develish ones,
Do dunder and spett vire-a.

Good neighbor John, how var is this?
This place vore I will zee-a;
'Ch'll moape no longer heere, that's flat,
To watch a zheepe on zheere-a;
Though it zoo var as London bee,
W^{ch} ten miles ich imagin,
'Ch'll thither hye, for this place I
Do take in great induggin.*

In the year 1759, a graphic description of Plymouth emanated from Mr. Payne, a native

* Mr. Worth says this poem is the earliest example of the Devonshire dialect on record. The visit of the King alluded to was in 1625.

of the place. This description was, however, supplemented by the following particulars, from the pen of Andrew Brice, of Exeter, which I venture here to reproduce. It reveals the writer's partiality for his own city, and manifests a desire to foster a rivalry between the two places, a feeling which, unhappily is not dead even in the present day.

"Plymouth," he says, "is the largest town in Devonshire—perhaps in the West of England—and populous enough; but that it contains near so many souls as the City of Exeter, as has been said, we can't readily admit, unless it be in its most flourishing wicked time of what we call a good red-hot war with France, when indeed 'tis too much overstocked with inhabitants. Men come from Ireland, Cornwall, and other parts, and gathered stock of females charitably inclined to solace money'd sailors in distress; and that they may do it honestly and with a good conscience marry them *ex tempore*, possibly half-a-dozen successively in as many months, their unfortunate former husbands dying almost as soon as out of the Sound (in a double meaning). The true Plymouthians themselves are in the main allowed to be as polite, genteel, religious, and worthy a people as those enjoyed by any other place, and the regulations and government excellent. But in the times aforesaid, through the vast resort of the necessitous, the rapacious, and the lewd by land, and the half-mad Jack Addles from the sea, the same are alter'd very much, and very grievous to the natives. This is (tho' but in common with other seaport towns) too much introduced sharpening, tricking, debauchery, pride, insolence, prophane-ness, impurity with impudence, and this in spite of the strenuous endeavours of the magistrates and their officers to prevent it. But I say such corruption (which defaces the town's right and natural appearance) is of foreign birth, and brought by the concourse from abroad. In times of peace there scarce ever appeared to me in Plymouth so much as two-thirds of that frequency of people as is in Exeter (suburbs and all), which has, now its port is opened, the hope, moreover, of daily increase of useful numbers."

In this connection I am reminded of another graphic picture of Plymouth, by no means flattering to its inhabitants. Despite

the disadvantages attending the war-times, and their concomitant circumstances, there is no doubt whatever that they helped to make Plymouth in one way, even if they afterwards contributed their share to mar it. The war preparations and the necessary increase in the national armaments unquestionably created the dockyard, that great appendage to the town, which in its turn has thrown out offshoots, consisting of the thriving and populous suburbs of Dock (now Devonport), Morice Town, Ford, Stoke, and Torpoint. In 1801 the population of Plymouth was but 19,040, while that of Plymouth Dock was set down at 23,747.

I have before me as I write a copy of a play, entitled *Plymouth in an Uproar*; | a *Musical Farce*, | as it is performed at the | *Theatre-Royal in Covent Garden*. | *The Music composed by Mr. Dibdin*. | *The Third Edition*. | London: | Printed for G. Kearsley, No. 46 | Fleet Street | MDCCLXXIX. | Entered at Stationers' Hall. |

It contains many ludicrous passages, and is of course freely interlarded with naval slang and freedom of speech. Some of the ballads are good, both the sea-songs and the love-ditties; but it is in the dialogue that we get the special local allusions to the stirring scenes which were enacted in and around Plymouth during that period, when there was a daily expectation of the landing of the French. The most amusing portion of the play, from this point of view, is that which represents the terror of the inhabitants, when it was reported that the French fleet had actually been seen off the coast.

ACT II.

The Scene opening, discovers the Inn Yard, a crowd loading a cart, some with Trunks, Portmanteaus, Boxes, Bundles, and some half-dressed, others in different Plights indicating Fear, some with Pokers, Broom-sticks, etc.

[Perhaps the following quotations, though fragmentary, may be of interest; and though they burlesque the situation, they doubtless represent in some degree the consternation that took place when the news of the approach of the French fleet was first brought into the town.]

3RD TRAVELLER. Are you from Maker Tower,* Sir?

* Maker Tower was used as a signal-station at that period.

4TH TRAVELLER. Yes, Sir. You, Ostler, where is this scoundrel?

3RD TRAVELLER. And what news, Sir, how many sail are in sight?

4TH TRAVELLER. No less than seventy sail of the line. You, Ostler.

OSTLER. Here, Sir.

3RD TRAVELLER. Seventy sail of the line, mercy upon me, have you any kind of carriage left, Sir?

* * * * *

Enter a spruce TAYLOR.

TAYLOR. Ostler! Landlord! Ostler! What is to become of me?

5TH TRAVELLER. What's the matter, Sir? What news from the Tower? How many sail?

TAYLOR. A hundred sail of the line, Sir, and two thousand transports, the whole beach covered with French troops as thick as fleas; a bridge of boats between that's to reach from Plymo' to France, and we

have been great to inspire play-writers thus to burlesque the doings of the old town on the boards of Covent Garden Theatre.

In the *Picture of Plymouth* (1812) we find some very interesting details of the appearance and condition of the streets of the town in the early part of the present century. The writer speaks with authority and accurate knowledge of his subject, and as he did much to restore some of the ancient names to our streets, and in other ways brought about much-needed reforms, we venture to set down his opinions here as well worthy of attention:—

"The streets of this town are in general ill-constructed, narrow, irregular, and some



OLD PLYMOUTH HOUSES, TEMP. ELIZABETH.

are all to be killed in less than an hour. (*Seeing the OSTLER.*) Pray, Mr. Ostler, can you stuff me into a boot or a basket? I shan't take up much room. I am but a Taylor.

OSTLER. Stand out of the way, and make use of your feet.

TAYLOR. I can't, I've got the palsy all over me. O dear, here come the French! O no, it's only Jack Buckram and his people.

This was followed by a waiter coming in with the information that three thousand Frenchmen were coming up into the garden, killing all that they met. So great was the consternation which ensued.

Further quotations are needless. I only give the above to show that the streets of Plymouth and the old inns were in those days the scenes of much excitement, and that the influence upon those times must

of them steep; many of the by-streets are particularly filthy, especially those through which the water of the town is permitted to flow, from a mistaken notion of its contributing to the cleanliness of them; but the effects produced by it are diametrically opposite, for the lower order of inhabitants, trusting to this stream of waters removing all annoyances, are in the habit of throwing into the street every description of offensive matter, where it very often remains, not only offensive to the nose, but the sight of passengers. Most of the streets are paved, but the work is in general badly executed. Some of the principal streets, in the skirts of the town, still remain unpaved, which gives them a mean appearance, and renders them vastly inconvenient, being full of mud in the

winter, and dust in the summer. The streets are lighted only from Michaelmas to Lady Day, and then very imperfectly; but previous and subsequent to these days, during those hours that persons are necessarily moving about, they are highly inconvenient, not to say dangerous. The town has of late years had a more perfect night-watch established than formerly, and the watchmen are now stationed in boxes in different parts of the town. The constables, who revisit the different posts during the night, are at other times stationed at the watch-house in the Guildhall, where persons wishing to give any public alarm from the occurrence of fire, robbery, or housebreaking, should instantly resort; and with respect to the latter cases, instant information should be given to the magistrates, who will direct immediate inquiry to be made by the town serjeants and other police officers; for the means of detection are often lost by the least delay. The watch, as officers of the police, are not sufficiently numerous, nor do they take their stations as early as they ought to do; for great tumult and disorder often prevails early in the evening, before the troops retire to their barracks, and disorderly women are walking the streets, exciting and promoting riots; but after ten o'clock the streets are as quiet as any country town. . . . We cannot quit this subject without noticing the present injudicious application of the wealth of the inhabitants, who are so full of their projected improvements, that you cannot be in company with one of them for half an hour, but he begins telling you what is in contemplation. A stranger who has felt the inconvenience and danger of narrow streets, the badness of the pavement of some and total want of it in others, the dirt of the streets, the want of lights during part of the year, and the insufficiency of them during the other part, and the want of a sufficient and able watch, will be sorry to learn that none of these objects are intended to be amended; but that thousands are to be spent in the erection of an hotel, a theatre, and a ball-room, objects, we admit, desirable in such a town, but not of essential importance to all the inhabitants, as the points we have alluded to, and which ought, in our estimation, to have preceded any such designs. The

gentlemen with whom these improvements originated seem to have been dazzled by the splendour of their projects, and in the glare they produced, to have forgotten the useful improvements to which we have taken the liberty of calling their attention. . . . The style of the buildings in this town is exceedingly bad, and appears to have been getting worse, instead of improving, of late years; for some of the old houses are built with more taste than most of the modern ones. A stranger is much struck in going through the town with the apparent want of dwelling-houses for the more opulent inhabitants; for excepting about the part of the town called Frankfort Place, there are none visible. There are many good houses, but they are so concealed in by-streets and lanes, or situated in the gardens of the proprietors, as not to be easily discoverable; and are likewise scattered about in different parts of the town. There is no uniformity preserved in the buildings in any of the streets, except a few houses in Frankfort Place, Frankfort Row, and George Street; in other parts you may be assured that no two houses will resemble each other: indeed, in this respect the inhabitants resemble other places, for no regard is paid, when a house is to be rebuilt, to the houses adjoining; unless it be to observe cautiously that it shall in no instance bear any affinity to its neighbour. If a house is built of brick, the adjoining one will, of course, be built of stone; if the one has a parapet wall, the other will have none; if the door is in the middle of one house, it must be in the side of the other; the windows must be of different patterns, the stories of different heights, and the roofs to be by no means parallel; and finally, the woodwork, if painted white in the one, is sure to be of different colour in the next. These observations, though applicable to other towns, are most strictly just with respect to Plymouth."

He then goes on to speak of the scarcity of accommodation for the poor—what exorbitant rents were charged for single rooms; the rack-rent system having evidently been in full vigour, and the proprietors driving a roaring trade. These things, as might have been expected, were inimical to the health of the people, as well as to their morals. Many streets had recently been built, but princi-

pally for superior persons, in which single rooms were not to be had.

Appended is a list of streets and places erected between 1793 and 1812; they were: Tavistock Street, Portland Place, Orchard Place, Park Street, Drake Street, Cornwall Street, New Town, Richmond Street, Barrack Street, Willow Street, Arch Street, New Market Alley, Hampton Buildings, Exeter Street, Jubilee Street, Brunswick Terrace, Lady Well Buildings, Lambhay Street, and others, containing nearly three hundred houses; and besides these many single houses, and rows of houses built in courts and previously vacant places in the town, made up the number of additions to nearly five hundred.

Perhaps few towns in England have made greater progress during sixty years than Plymouth. About the year 1820 its population was less than a fourth of what it is now, and the extension of its buildings has been commensurate with the increase in the number of its inhabitants. Sites, now quite within the town, were then regarded as rural, and thousands of houses have been built on land then green fields. As examples, the space in front of Tavistock Place, now occupied by several streets, was then called Gibbon's Field, and formed a very convenient play-ground for the young Plymouth of that day. Park Street and Clarence Street (then Orchard Place) were not thoroughfares, but were blocked at the eastern end by a wall which bounded a field. It was in Clarence Street that the very successful school, conducted by the sisters Eddy, was carried on. It may be remembered by some old Plymouthians. A few little boys were privileged to be received into this school, and Rebecca Eddy (one of the sisters) was after heard to speak with pride of the fact that the great Brunel was for a short time her pupil.

North of Tavistock Place, one immediately passed into the country; from North Hill, path-fields extended westward as far as the walls of the Royal Naval Hospital, and northward, almost uninterruptedly, to Compton. An association was formed for the purpose of preserving some of these paths to the public, but the march of the builder could not be checked. On the

eastern side there were few houses beyond Gasking Street and Brunswick Terrace. On the west, too, the change is no less remarkable. Union Street, which connects the Three Towns (by which name the towns of Plymouth, Stonehouse, and Devonport are locally known), was in great part a marsh, and often overflowed by the sea at high tides.

In the memory of persons now living, snipe have been shot there, and one informant remembers having gone fishing there for small fry. On the north side were a few good private houses, and on the south side few beyond Union Terrace. Now, this is the great artery of the town, full of life and bustle, with an uninterrupted range of houses on either hand of more than a mile in extent. In this locality were the Nurseries of Pontey and Rendle, as well as the fields of the Barley Estate, now all crowded with streets.

If the extensions of the town have been thus far remarkable, not less noteworthy have been the improvements in some of the central streets; perhaps, in certain cases, at the cost of others less favourably situated. At the date referred to, High Street (then called Market Street, but now restored to its older title) was an important and respectable thoroughfare, some of the most lucrative businesses being carried on therein. Looe Street, then called Pike Street, was not too mean to afford a residence for one of Plymouth's first physicians. Buckwell Street, then Higher Broad Street, was probably the best business street in the town; it is far from being so now. Whimble Street, in which three successive Guildhalls have stood, was one half of its present width, the south side having been entirely rebuilt. This is also the case with Treville Street, the south side of which was also rebuilt about the year 1825, previous to which date it was only half its present width, and rejoined in the not very euphonious title—Butcher's Lane. It now retains, as do several others mentioned above, the older, and possibly the oldest name; but of that more anon.

Lower Broad Street, afterwards called Bilbury Street (its older appellation), is now merged, with Briton-side, into Treville Street.

In these streets, as improved, many

successful businesses have been carried on; but these in course of time have been supplanted by others nearer the west end of the town. A great part of Bedford Street consisted wholly of private houses. This was also the case with Frankfort Street and George Street, where each house had its garden and grass-plot in front. It is to be regretted that the opportunity was lost of making the latter street an ornament to the town by increasing its width, and insisting on greater uniformity in the buildings. It is now the busiest street in the town, and full of incongruities.

ago might be indefinitely extended, by referring to the improvements made on and around the Hoe, and at Millbay; but this scarcely comes within the scope of our paper. We shall have occasion to mention these localities again when dealing with the street names, as well as with the associations connected with some of these old streets. For the present, we wish to confine ourselves to the appearance and condition of the streets at various periods previous to the wonderful improvements effected during the third quarter of the century. Amongst other descriptions of the streets of Plymouth, we



"THE ABBEY," PLYMOUTH.

At the eastern end of Bedford Street, one of the greatest possible improvements was made by the removal of the churchyard wall, and substituting a low railing, adding at the same time several feet to the width of the street; and more recently by the removal of the square block known as the "Island House," formerly the "New Tree Inn," Bedford Street has become one of the best thoroughfares in the town. In the same locality, the picturesque but dilapidated Workhouse, the Alms-houses, Grammar School, and other adjuncts of a miserable character, have given place to the palatial pile of buildings erected in 1874, for the governing purposes of the municipality. The sketch of the Plymouth of sixty years

have the following from the pen of Dr. Kitto, the Plymouth workhouse boy who became a D.D. and an Oriental traveller and Biblical writer of considerable repute. He says:—

"Excepting an occasional painting in the window of the sole picture-frame maker, and a few smirking portraits in the windows of the portrait and miniature painters, my sole resource was in the prints, plain and coloured, and in the book-plates displayed in the windows of the stationers and booksellers. These were seldom changed, and often not until by frequent inspection I had learned every print in every window by heart: so that it was quite a relief to see one of the windows cleared out for a scouring or

a fresh coat of paint In my own town the windows of the shops lay within such narrow limits, that it was easy to devour them all at one operation."

But one of the most graphic and faithful portraiture of the state of Plymouth streets was given by Mr. Rawlinson, Government Sanitary Inspector, in 1853:

"Many of the old back streets of Plymouth are narrow, crooked, and steep, with wide-jointed, rough pavement, and a dirty surface-channel down the centre. The old houses are very irregularly built, both as regards their elevation and style of architecture. Originally, many houses, now in ruins, were erected as residences for the nobility and gentry of the town; but from being the abodes of those possessing wealth, they now give partial shelter to the improvident, the vagrant, the vicious, and the unfor-

of air is impeded, and an atmosphere, usually very damp, is made more so. In the same street houses may be found which were erected in Queen Elizabeth's reign, with others of more modern date; the walls are of hewn stone, of granite or limestone rubble, or of brick. Some have been plastered over, and others have been covered with slate; some are plain, vertical fronts, and others project at each story. Out of these streets covered passages lead into still narrower, dirtier, and more crowded courts. In many instances the ground rises abruptly, and slippery, half-worn limestone steps lead to houses more ruinous and more crowded than those fronting the street. One privy serves a whole crowd, and this is usually filthy; the cesspool full, overflowing, and the foetid refuse stagnant over the surface. An external stand-pipe, the water on only for one



CARVINGS FROM GASKING STREET, PLYMOUTH.

tunate. The quaint carving on the stonework looks out of place; the walls are half in ruins, the gables are shattered, and foul weather-stains of damp blotch the surface. Within, matters are even worse; the rooms are now divided and subdivided on every floor; the staircase is darkened, its massive hand-rail and carved balusters are crippled and broken; the once firm stairs are now rickety and dangerous; the stucco-finished plastering is blackened and in holes, the dusty and rotten laths being in many places bare; the landing windows, where the space is open, have neither frame nor glass, so that the rain drives in right and left; make-shift doors lead into small spaces let off as separate tenements. The narrow space of street betwixt the houses is further contracted by rude-looking poles rigged out of windows on either side, story above story, on which clothes are hung to dry. Thus a full flow

hour in twenty-four, supplies water to an entire court with many tenants; tubs, mugs, pots, pans, and troughs being placed in the yard, on the stairs, landings, or in the filthy rooms, to absorb all the deleterious gases of the place. Within, the furniture accords with the premises: it is old, rotten, broken, and ruinous. One room serves for a family of father, mother, and children—not unfrequently grown-up sons and daughters. Dogs and fowl inhabit the same apartment, and, in some instances, ten human beings."

Such is an accurate "Picture of Plymouth," little more than thirty years ago, and these details can be verified by the writer of the present paper from personal knowledge and observation. Happily the old order of things has passed away; the sanitary state of the town is thoroughly satisfactory, the water supply is full and constant, and the tumble-down rookeries have in many cases

been replaced by blocks of workmen's dwellings, with handsome exteriors and well-appointed interiors. Thoroughfares have been



BRACKET FROM PALACE-COURT.

widened, open spaces provided, and the town is now as well served in all respects as any in the kingdom.



Notes on the History of Crown Lands.

By S. R. BIRD, F.S.A.

PART IV.

THE first of the religious foundations to undergo the process of confiscation, to which they were all eventually doomed, was that of the Knights Templars; but their possessions were merely transferred on the suppression of that order to the rival order of St. John of Jerusalem. The possessions of the alien priories, or offshoots of foreign religious houses, the revenues of which had been always temporarily seized on the outbreak of hostilities with the state to which the parent house belonged, were, on the final suppression of those houses by Henry V., confiscated to the King's use, but were almost entirely devoted by that sovereign and his successor to the foundation and endowment of colleges—amongst which may be mentioned that of All Souls in Oxford, and Eton College and King's College, Cambridge.

It was not till the final dissolution of the religious houses by Henry VIII. that any great benefit accrued therefrom to the royal Exchequer. By the first of the Acts passed for that purpose, however, in the twenty-seventh year of that sovereign's reign, about 380 houses were dissolved, from which a revenue of not less than £30,000 per annum was derived, besides the acquisition of plate and jewels worth about £100,000.

This Act, however, affected the lesser

monasteries only, that is to say, those of which the incomes were less than £200 a year; the loose and vicious lives of the monks and nuns in these houses being alleged as the reason for breaking them up, and transferring their occupants to the greater and better regulated monasteries: their revenues being forthwith applied to the King's use. The suppression of these houses led to serious rebellions in Lincolnshire and Yorkshire, in the latter of which, called the "Pilgrimage of Grace," many important families were involved, by whose subsequent attainders the Crown largely profited. As soon as this outbreak had been quelled, the King resolved on the suppression of the rest of the monasteries, and a new visitation thereof was ordered in 1537. In consequence of this the greater abbeys, many of which had been implicated in the late rebellion, were surrendered apace, and in the thirty-first year of Henry VIII. another Act was passed confirming all such religious houses as, since the passing of the former Act, had been suppressed, forfeited, or given up, or which should be hereafter surrendered, to the King and his successors, with all their rents, profits, and revenues.

The next year, a Bill was brought in for suppressing the Knights of St. John of Jerusalem, and thus the revenues of all the greater houses passed into the hands of the King, amounting to above £100,000 per annum, including a large sum in plate and jewels.

From these revenues pensions were, however, assigned to the religious persons dispossessed, either for life or till they could be provided with some other preferment, the amount of which was very considerable, and out of the remainder the King founded six new bishoprics, besides colleges and professorships in both Universities, and laid out large sums of money on various fortifications. By far the greater part of the estates thus acquired were in fact alienated during the same reign, and at the accession of Edward VI. the revenues of the Crown were found, notwithstanding these extensive confiscations, to have reached a very low ebb indeed. The onslaught on the lands of the Church, commenced by his predecessor, was continued during the reign of the boy-monarch by the seizure of the possessions of the colleges,

chantries, hospitals, free chapels, etc., to the number of 2,374; but the ministers of the Crown are supposed to have profited more than the King himself by this wholesale appropriation.

Notwithstanding the frugal disposition of Queen Elizabeth, and the general economy which then prevailed in the public expenditure, the landed property of the Crown was seriously diminished by her, large portions of her possessions being sold in order to avoid the unpopularity of demanding supplies from her subjects. A much greater reduction, however, took place during the following reign in consequence of the unbounded profusion of James I. to his favourites, although great attention was bestowed by that monarch on the management and improvement of the Crown lands whilst they remained in his possession.

According to Sir R. Cotton, at the accession of James I., all the Crown lands, besides the royal residences, parks, and forests, did not exceed in annual value £32,000; but, being "largely estated out," or, in other words, let for long terms at insufficient rentals, they might if passed in fee-farm be immediately advanced to a treble rental.

A Bill was brought into Parliament in the early part of this reign to prevent the future alienation of the Crown lands, but, although agreed to by the Lords, it was thrown out by the Commons. This measure is referred to in a document entitled the "Instrument of Annexation," by which the King affected to entail on the Crown of England for ever a certain part of its landed property, indicating at the same time other portions which it was his intention to dispose of, whilst reserving to himself the power to alienate any of them.

This power was soon afterwards very liberally exercised, lands to the amount of no less than £775,000 being disposed of during his reign.

A copy of the above-mentioned instrument is preserved amongst the *Domestic State Papers*, together with a "Book of all the King's mansion houses, castles, parks, forests, and chaces; and likewise of sundry honors, manors, and other hereditaments within the Survey of the Exchequer and the Duchy of Lancaster," which were thereby annexed for ever to the Crown. (*State Papers, Dom.*,

James I., vol. xlvi.) An account of the yearly value of the above manors, lands, etc., also amongst the *State Papers*, states it to be £56,870 3s. 3½d., exclusive of 26 mansion houses, 83 castles and forts, 117 parks, 68 forests, and 19 chaces which were not valued. A schedule dated 2nd July, 1609, stated to be in the Surveyor-General's Office, contains the names and values of all the manors, lands and tenements "taken out of the Intail, to be disposed of at his Majesty's pleasure," the total amount being £5,717 18s.

Charles I., in his endeavour to support the expenses of his Government without the aid of Parliament, sold many of the estates of the Crown. In order to carry on a war with Scotland he borrowed at one time £320,000 from the City of London on the security of the Crown lands, extensive grants of which were subsequently made in the fourth year of his reign to Edward Ditchfield and others as trustees for the City. These grants occupy three entire patent rolls, each roll consisting of three parts.

A method of raising money which was frequently practised during the reigns of Elizabeth, James, and Charles I., was by the discovery, or pretended discovery, of "concealed lands," that is to say, of lands which should be in the possession of the Crown, but which by purchase or otherwise had come into the hands of persons whose titles thereto were assumed to be altogether defective. To such persons re-grants were offered on their compounding for the same with the Commissioners who were from time to time appointed to inquire concerning such lands, this process, the abuse of which was only too easy and frequent, generally producing a nice little addition to the royal income.

Almost all the Crown lands, together with the fee-farm rents reserved upon such of them as had already been alienated, were sold during the period of the Commonwealth, trustees being appointed for that purpose, by whose direction elaborate and careful surveys of all the Crown possessions were taken, which form the well-known collection generally referred to as "Parliamentary Surveys." According to a statement by Sir John Sinclair, in his "History of the Public Revenue," the yearly value of the estates of the Crown at that time was £120,000, and being sold at ten years' purchase they yielded £1,200,000;

certain forests and royal residences being sold for a further sum of £656,000.

Immediately after the Restoration all the sales made during the Commonwealth were made void, and the King was declared to be restored to the possession of all his honours, lands, rents and hereditaments. The revenue is, however, supposed to have suffered largely by "concealments" and by forbearance or favour to *bonâ-fide* purchasers, and to such as had assisted to promote the Restoration.

The nation having become sensible from the fatal events of the preceding reign that some different provision for the support of the Government was necessary, many alterations with respect to the revenue were made, with, in some points, very beneficial effects. The profits of Military Tenures, with the lucrative prerogatives of Wardship, Marriage, Livery of Seisin, etc., which had frequently been the source of great oppression, were abolished, and certain duties, computed to be of the value of £100,000 per annum, were settled on the Crown in lieu thereof.

A permanent revenue of £1,200,000 a year was settled on the King, of which the royal demesnes, though much reduced in value, formed a part. These were in 1663 estimated at £100,000 per annum, besides the Forest of Dean, which was valued at £5,000, and the other forests, parks and chaces, not computing such lands and rents as had already been alienated by letters patent. It was also proposed by a committee appointed to consider the state of the King's revenue, that an Act should be passed for the resumption of all grants made since the 29th May, 1660; but although a Bill was brought in for that purpose, and read a first and second time, it was afterwards rejected.

The huge income settled on the King, in addition to all that he had received by his extensive sales of the Crown lands, being still found unequal to his expenses, further Acts were passed to enable him to dispose of the fee-farm rents, which to a considerable value still remained the property of the Crown; and these rents were accordingly vested in Lord Hawley and others as trustees for that purpose. No exact account of these alienations was, however, kept, many rents appearing to have been granted away without any sufficient consideration, and the sum

thus raised cannot therefore easily be estimated. These sales of fee-farm rents continued, with few intermissions, to the reign of Queen Anne. Little change took place with regard to the landed property of the Crown during the reign of James II., but the rewards bestowed by William III. on those who had aided in the Revolution diminished it as effectually as the prodigality of Charles II. A Bill was again brought in, and read a first and second time, for the resumption of all grants of land and other revenues made since 1684; and from accounts annexed to the Twelfth Report of the Commissioners who were appointed in the year 1792 to inquire into the state and condition of the Woods, Forests, and Land Revenues, from which report many of the foregoing details are taken, it appears that the rents of the estates in England which at that time remained in the possession of the Crown, amounted to no more than £482 16s. 7½d.

The death of the King happening whilst this subject was under discussion, a compromise appears to have taken place between the ministers, who opposed these measures, and the party by whom they were supported, the measure of restraining the Crown from making grants in fee being agreed to, whilst the Bill for resuming former grants was dropped. It may in fact be remarked that although prior to the sixteenth century—when the Crown lands might have reasonably been expected to afford a fund sufficient for the expenses of the Government—Acts of Resumption were common, since that period, though occasionally proposed, no such measure has ever been actually passed.

In the beginning of the following reign the Civil List Act was passed, with which a new era in the history of the Land Revenue commences.



Will of a Village Tailor, temp. 1663.



HE wills of nobles and gentry often find their way into print, those of the lower orders not so frequently. I think your readers may be interested in the following will of a village

tailor I transcribed in the Lincoln Registry many years ago. The Colonel Lillingston mentioned therein is Henry Lillingston of Bottesford, of whom something may be seen in *The Diary of Abraham de la Pryme* (Surtees Society), p. 75. It is probable, though by no means certain, that Richard Fox, the testator, was a near connection of my own ancestress, Rebecca Fox, who married, at Scotter, 28th May, 1665, Thomas Peacock of that place. Scotter is the adjoining parish to Messingham.

EDWARD PEACOCK.

Bottesford Manor, Brigg,
March 25, 1886.

Fox.

In the name of gd Amen. I Richard ffox of Messingha in the County of Lincoln Taylor seke in body but of good & pfect memory & in a disposing mind (praised be god) doe this twelfth day of ffebruary 1662 make & ordain this my last will and testament in manner & forme following

Impr I bequeath my soul into the hands of Almighty god my most mercifull father, maker and redeemer & my body to be buried in the Church yard of Messingham

Itm. I give & bequeath to my brother Willm ffox yt my half pte of the barley wch we bought betwixt vs of Colonel Lillingston & my half pte of the paire (*sic*) oxen bought of Amon Bedford & my halfe pte of the sheepe to wit two gimmers, two hogs, & one ewe which we haue betwixt vs & my pte or interest in the waine & waingeere, plow and plowgeere & two Coats I wear euery day, a pair of black breeches & my holy-day hatt, wch I bought at brigge.

It. I giue to my brother Thomas ffox all my right & interest in my two acres of meadow wth the apptenes (which my said brother Thomas & I purchased jointly of Tho Tomlinson) to him his heires & assignes for eu.

It. I giue to my said brother Thomas a blacke paceing (*sic*) two yeare old Colt, my best hatt which I bought of Wm Brougha a blacke dublit a paire of breeches & a paire of leather Linings.

Itm. I giue to my sister Isabell's daughter Anne good tenne shillings.

Itm. I giue nepheues Anthony drax & Richard Drax to each of them ffiue shillings.

It. all the rest of my goods vnguien & vndisposed of I do giue & bequeath vnto my deare mother Margaret ffox & my sister Margaret ffox whom I make ioint exetrixes of this my last will & testamit they seeing my debts and legacies paid & discharged & me xtianlike intered.

In witnes whereof I haue hereunto sett my hand the day & yeare aboue written to wit on the 12th of ffebruary 1662

Richard P ffox
his marke

Wm Parkinson cur
Isabell drax
her A marke

Proved 3 June 1663.



Beatrice Cenci.

BY RICHARD DAVEY

PART IV.



RESUMING our account of the evidence given at the trial, we now come to the depositions of Martio Catalano, who, on February 3rd, 1599, gave his evidence in full. It affords us the most complete account of the murder, and is confirmed in every particular by the other prisoners.

MARTIO: "I will tell you all if you do not torture me. The death of the Signor Francesco happened in this manner: His daughter, the Lady Beatrice, wanted to have him killed, because he kept her locked up and treated her very badly. She was always saying she would not live with him, or endure such a wretched life much longer. She then began to talk about the matter to Olimpio Calvetti, and took advice of him as to how it was to be done. Olimpio lived in the Castle with his wife, and their rooms were close to those of Beatrice. The said Olimpio, Beatrice, and Paul (a young son of the Signor Francesco), were always together talking and plotting as to how they were to kill the said Signor Francesco. This was when Paul and Bernardo were both in the Castle; but Olimpio

managed to help them to escape. One day the said Beatrice, as I was passing in the Square near the Castle, called to me through a slit in the wall. I, hearing her voice, went up close to whence it issued, and she told me that she knew very well that Olimpio had spoken to me, in her name, about the ways and means of killing her father, as she was determined not to continue leading such a miserable life. She promised to divide between me and Olimpio what money her father had about him. Some time after Olimpio showed me a poison he had bought in Rome—a kind of red root—and said he was going to give it to the Signor Francesco. He also said he had a small phial of opium that the Signor Giacomo had given him to give the Lady Beatrice. I know that opium was given to Signor Francesco on the Monday before he was murdered. Olimpio was, as I have said, always talking with Beatrice, and he used to go up to her room at night and chat with her. The said Beatrice once said to me of her father: 'It is of no use trying to poison him, for he insists upon our tasting everything he eats and drinks before touching it himself.' So she and Olimpio thought it was wiser to find out some other method of killing him. The night before the murder, Signora Beatrice said to me: 'To-morrow I'll put some opium in his wine, and when he is profoundly sleeping you can kill him in such a manner that it will appear that it was done by accident; and we will tumble him over the terrace into the orchard and rabbit-warren below, and then people will think he has fallen there by mischance.' Having said this, the Signora Beatrice gave me a tallow candle which she held in her hand lighted, but without a candlestick. This was in the antechamber. We all went out with lights in our hands—that is, Beatrice, Olimpio, and myself. We passed through several rooms, and at last reached the place into which we had first been introduced when we entered the Castle. (Both Olimpio and Martio were in the Castle unknown to old Cenci.) Olimpio and I waited some time, wondering what was going to happen, when the said Beatrice opened the secret door of a small, dark room, and told me to go in. I did so, and she said I was to sleep there; and so I made up a bed on two tables put together.

Olimpio went up to Signora Beatrice's own room, where he spent the night. He told me this in the morning, and I saw him come out of her chamber very early. This was on the Monday, and he (Olimpio) told me he had slept by the fire. Olimpio brought me a cover out of Beatrice's room, for it was chilly. Both Olimpio and myself spent the day in the said room, out of the way of Signor Francesco, who did not know we were in the house. At noon Beatrice brought us our dinner on a plate hidden by a napkin. She returned to her own room, but locked us up before leaving. At about three in the afternoon she returned and talked with Olimpio, and said she had given her father the opium, having put it in his wine. He only sipped it, remarking that it was bitter, and asked her to taste it also, which she did. She told him that the wine had turned sour. The opium had taken effect, but not greatly, and she asked us, 'What shall we do?' Olimpio answered, 'Well, let us kill him to-night, at all costs.' Beatrice seemed pleased, and ascended to her own room. Very soon Olimpio also went up to her, and shortly afterwards left the Castle. He did this so that the people in the village might see him as usual, and not suspect anything. Beatrice told him at what time he ought to return. At night, after some deliberation, we concluded that it was best to wait until the Tuesday. (Possibly in deference to the wishes of Lucrezia, who piously objected to a murder on the Feast of the Nativity.) The next day passed like the first; only the opium had such an effect this time on the Signor Francesco that he stayed in bed all day with a bad headache. I slept in the same room as before, but Olimpio was always in Beatrice's chamber. At dawn on the Tuesday Olimpio called me and gave me a skewer, and, taking a hammer himself, preceded by Beatrice, we went up to the room where her father slept. Near the door we met the Signora Lucrezia, who came to meet us; for she would not remain in bed by her husband's side whilst we were killing him, being afraid he might wake up. She whispered something to Olimpio, which I could not hear, and we all followed her to the kitchen. Here Lucrezia said she was against her husband's being killed. She was terribly afraid and trembling,

and Beatrice tried to give her courage, but this time without success; and so we gave up the business for that day again. Beatrice said, however, that although he might live through the morrow, he should die on the following day. Our dinner was brought us as usual by Beatrice, only this time Olimpio slept with me. At noon the following morning we agreed to end the matter, and both went up together to the Signora Beatrice's room, where we found her alone. Olimpio was now seized with a terrible fit of coughing, which made Beatrice very angry; for she said he had it on purpose, and that he was a coward, and was not going to do her bidding. Olimpio began to turn to swearing and blaspheming, and said to her: 'If you want me to go to hell and tell me to go, for your sake I'll go.' We, however, did nothing that day, but returned to our homes together, so as to avoid giving suspicion. The next day was Wednesday. I was called by Olimpio, who came very early to my room in my own house, and whilst I was sleeping by my wife. He awakened me, and told me to rise and follow him, which I did. We got back into the Castle by the same way as before. We found Beatrice waiting for us in her bedroom, with the aforesaid hammer and skewer in her hand. I took the skewer, and Olimpio the hammer. We stayed a few moments for Lucrezia to leave her husband's chamber. As she came out we went in. Beatrice opened the window to let in a little daylight. It was dawn, and very fine. Signor Francesco was sleeping soundly, on his side. Olimpio struck him a blow on the temple and on the chest without waking him. I gave him two skewer-wounds—one above the eye, and the other behind the ear. He made a great deal of blood. Half an hour after we took him up between us, dressed him, and threw him over the terrace in such a manner that he banged himself in falling against the big mulberry-tree. Olimpio broke down some of the masonry, and it looked exactly as if he had fallen accidentally, as we had intended. This done, we left the house and went to our homes. The Signora Beatrice did not see us kill her father, for as soon as she had opened the window to let in light she quitted the room. I returned afterwards to the Castle, to get what she had promised me for

my share in the deed. She (Beatrice) gave me a dress for my wife, and some money done up in a piece of cloth . . . saying that when she got to Rome she would give me more, and that was all the money then in the house. When I got home I counted the money, and there were only twenty pieces in silver (*scudi*). Seeing this, I spoke about it to Olimpio, and said I would take them back to Beatrice, as it was not enough, and he gave me ten crowns more of his own, and swore that in Rome Beatrice would pay me fully and in gold; but neither she nor Giacomo ever gave me another penny. As I said, the Signora Lucrezia said to me, 'I think it is a pity this deed has ever been done, for it will stink' (*puzzerà*). I replied: 'I was brought here to do it, and I am sorry now I ever interfered in the matter.'—Yes, Sir Judge, we dressed the body of the said Signor Francesco, and both Beatrice and Lucrezia saw us do it. They spoilt the bed (*guastarono il letto*), changed the sheets and mattresses, and, helped by Olimpio, made things straight in the room."

It certainly would be difficult to imagine anything more horribly cold-blooded than this strange confession.

During my recent visit to Rome, the late Mr. Shakespear Wood proved to me that this *skewer* was a macaroni spike. Shades of the poets who have immortalized Beatrice Cenci. Even the instrument of death was vulgar.

FROM THE CONFESSION OF GIACOMO
CENCI.

Die 7, mensis Augusti, nix elevatus in tortura dixit.

"Let me down (*et depositus*). This is the truth. (Narrates the arrival of Olimpio in Rome, and how he was received with open arms by his brothers, Paul and Bernardo.)

"Olimpio said to me that he intended getting rid of my father to vindicate his wife's honour. I told him he might do as he liked, and the said Bernardo and Paul both agreed that Olimpio was a devil of a man (*uomo del diavolo*), and quite capable of committing any kind of crime. He told me that my father kept Beatrice, my sister, shut up in the house, and would not let her go about as she liked. Bernardo also told me that Olimpio

used to go up to my sister's room and talk with her by the hour. I think Beatrice was to blame for this intimacy with Olimpio, and it vexed my father; and I believe the said Beatrice was the cause of the ruin of my family. She never ceased urging Olimpio to kill my father (*tempesta che s' ammazza mio padre*). After the murder, and when we were all of us in Rome together, I wanted to get this man, Olimpio, out of the house, and I stormed and raged about his being so familiar with my sister, but it was of no use. At that time I was unaware that he had killed my father. The said Beatrice passed whole days with him, and used to say 'We cannot do too much for him, because if we do not flatter him he will ruin us;' and then one day she frankly told me that he knew everything, and had killed our father. It is true that I told Olimpio, that if the others wished for my father's death, I did so also. I promised him a dowry for his daughter, and also to take her into our house as a servant. Lucrezia, my stepmother, also wished to get rid of my father, and was, with Beatrice, the second principal personage in the matter. My brothers told me that Beatrice played the devil, and wanted my father's death. When I went to Petrella with Cesare Cenci and Oratio Pomella to bring my sister and mother back to Rome after my father's death, I asked how it had happened, and they both told me he had tumbled down off the terrace by accident. When we got back to Rome, I perceived how intimate Beatrice was with Olimpio, and was very angry. They were always talking together in private. I thought it was against my sister's reputation to be so familiar with such a man, and I resolved to get rid of him. I begged Beatrice to be careful, for people would talk, as we were now in Rome, and not at Petrella. Then Beatrice and Lucrezia told me that he had killed my father. I then begged Camillo Rosati to come and assist me in getting rid of the said Olimpio, and really I did this because I feared something would be found out against my sister's honour."

DONNA LUCREZIA again sworn for a retraction of a previous statement: "I told Giacomo and Bernardo each separately about their father's death when I got back to Rome. Giacomo said, 'Don't be afraid; it

will all be right in the end. I am sure I was always very sorry about it all. I did not want it done.' Yes, Sirs, it is true Signor Francesco did hit me with his spurs. This is how that happened. He was standing in the hall at Petrella, ready to go horseback, holding his spurs in his hand to put in the heels of his boots. My son—I mean my son by my first husband—Curtius had come from Rome to see me on affairs, and Signor Francesco saw him talking to me. I was telling him to get himself a horse out of the stable to ride back on, as it is too far to walk. At this Signor Francesco cries out, 'What are you talking about? Complaining, as usual, I suppose?' I said, 'No. All I was saying was that Curtius should get a horse, and ride home.' My husband at this was furious, and struck me in the face with his stirrups, and the place bled a little. He also knocked me down twice with a log of fire-wood."

BEATRICE now admits the story of the stirrups, by declaring that her stepmother showed her the wound made in her cheek, and adds: "My stepmother, Signora Lucrezia, took Olimpio and Martio their dinners once, when they were locked up before the murder." This was a piece of utterly unnecessary evidence, and evidently given to inculpate Lucrezia, the only member of the family worthy of the least sympathy.

CAMILLO ROSATI, being interrogated on August 7th, said: "A little time after the inundations I went to Naples, and on my return I was asked to go and see Signor Giacomo Cenci, who wanted me to help him rid himself of Olimpio, because the said Olimpio was too familiar with his sister Beatrice. I told Signor Giacomo that I was going up to Lombardy, and promised to take Olimpio with me."

FRIAR PETER CALVETTI (Olimpio's brother): I was informed that Olimpio had killed Signor Cenci at Petrella, very soon after the murder. In fact, my brother told me he had killed him. He showed me a diamond ring which Beatrice had given him. She had begged him, he said, not to wear it until after she herself was married. He added that he had wished to commit the deed unassisted; but Lucrezia and Beatrice had both insisted upon his having some one to help him, because

the Signor Francesco was a very powerful man, and he, Olimpio, might not be able to kill him at once, and therefore he might show fight, and do them all great harm. He had as companion in this crime a certain Martio, but Beatrice was against this arrangement; for when in Rome an astrologer she had consulted, she said, had told her that *March* was to be dreaded." (Evidently a pun on the name Martio.)

CAMILLO ROSATI: "After receiving money from Signor Giacomo to get Olimpio out of the States of the Church, I and Olimpio went our way into the kingdom of Naples. I found him to be a communicative sort of man, and one day he said to me, 'It was I, you know, Camillo, who killed old Cenci, the father of Beatrice.' Both Lucrezia her step-mother, and Bernardo her brother, knew all about it. (Tells the story of the murder exactly as did Martio.) Olimpio repented bitterly that he had murdered the old man; but Beatrice, whenever he said he was sorry for it to her, laughed at him, and told him that if he talked thus she would hate him, and he should never enjoy her company more. When I betrayed Olimpio to the police, and had him put in prison at Novellara, he was wearing a ring with a diamond in it, and told me Beatrice had given it to him."

It may be well here to say that Olimpio was murdered by order of Giacomo Cenci, and in this dark deed Mario Guerra figures, as well as several other persons closely connected with the Cencis. The trial for the murder of this wretch occurred at Naples in May 1600.

I have already shown that Camillo Rosati was bribed to get Olimpio out of Rome, and that he betrayed him to the police. It seems that he managed to escape, and that all over the country, in the kingdom of Naples, rewards were offered for "him alive or dead." The Count Olivares, Viceroy of Naples, issued a decree to this effect on December 10th, 1598; and in May, Marco Tullio Barsoli, Cesare and Pacifico of Terani, announce officially that they killed the said Olimpio—"a public criminal, outlaw, brigand, and highwayman"—near an inn at Cantalice.

PACIFICO, aged twenty-two, shall tell the story: "On the morning of May 17th, aided by my brother-in-law, Barsoli, I killed

Olimpio Cavaletti, a noted outlawed criminal. I knew him in Rome, because I was in the service of Signor Giacomo Cenci six months. I had also been in the service of Signors Rocco and Cristoforo Cenci, both now dead. I was thus intimate with the said Olimpio. He wanted my brother-in-law and a certain Cesare, a man once employed by the Cencis, to form a band and scour the country and even burn the barns of Martio Colonna, at Petrella, for the said Martio had, he said, betrayed him. We agreed, and just as we were leaving the inn at Cantalice, Barsoli struck Olimpio a blow on the head and knocked him off his horse. Barsoli and I then cut his head off, and galloped with it to the Signor Marchese di Celenza at Appruzzo, to get our reward." "We have been much tormented of the Roman Government, for in the Roman States there was no price set on his head, as here." Possibly the Roman Government wanted to catch Olimpio in the flesh, in order to obtain a few facts from him concerning the Cenci assassination.

I will now, at this point, give some brief account of the various documents used in the compilation of this extraordinary story. The popular notion is that the Pope and priests had every scrap of paper concerning the Cencis carefully stowed away in the most secret archives of the Vatican. Even this was not quite certain, since it was by no means improbable that they had made an *auto da fé* of the whole shortly after the deaths of the Cencis, so as to avoid the scandal which would arise should the said papers ever be published. When in 1875 I first began to think of writing the true story of this family, I asked Monsignore Nardi to afford me his assistance. He kindly sent me a copy of the "Nefandissima Vita" MSS.—of which, by the way, I have just seen a contemporary version in the British Museum, which is nearly identical even to the handwriting with that preserved in the Minerva Library, Rome. Monsignor also sent me a copy of a summary of the original trial, preserved in the Vatican, and which will be found bound up with a variety of other papers. The volume is No. 6,533, Vatican MSS. It was written at the time of the trial and served the advocates, Farinacci and Coronati, in the compilation of their defence. Signor Bartoletti has seen it,

and has made great use of it. It contains the confessions of Beatrice, Lucrezia, and Bernardo, as well as of the brigands Olympio and Martio. Signor Dalbono has in his possession in Naples another summary of the trial equally authentic, and giving a great part of what we should call the "cross-examination" of Bernardo. Doubtless after a diligent search a number of other copies of these papers will be found. They were possibly distributed amongst the various lawyers and clerks at the time of the trial. As to the complete version of the trial itself, it has perhaps been destroyed, or is still hidden away in some of the numerous private collections of Rome. The summary, however, is sufficient for any reasonable purpose, and it is a highly interesting and curious document. It covers thirty-eight closely written pages. The correspondences of the various ambassadors to the Italian Courts from Rome have been found to contain a great deal of information concerning the Cenci trial. Notably interesting are those to Venice and Florence. But after a minute examination of the archives of Milan, Turin, Genoa, and Mantua, very little has been discovered of great importance, thereby proving that the trial made much less sensation at the time than is usually imagined. I have searched carefully at the British Museum for some fresh information; but not even the State Papers, which contain so many intercepted letters from Roman Catholics in Rome at the period of the tragedy, possess anything of the least importance; in point of fact, the name of Cenci is not even mentioned. All I have discovered of any interest was this, that on the day previous to the execution of the Cencis—that is, September 10, 1599—an Englishman named Marsh was burnt alive in Piazza Venezia, for having thrown down the Holy Sacrament in the Church of St. Agata de' Goti. The French Ambassador, who inhabited a palace in this Piazza, wrote to the Governor of Rome, petitioning that no more heretics should be burnt before his doors; not because he objected to the execution of heretics—on the contrary—but "the smell was unpleasant to his family and self." Perhaps among the large collection of letters preserved at Stonyhurst College, written by Jesuit Fathers at this time to friends in Eng-

land, some passing accounts of the event may be found by anyone who takes the trouble to search.

The MSS. versions of the tragedy are very numerous. There is scarcely an Italian library of any importance without a copy. The original is possibly the one in the Minerva already alluded to. They all begin alike by "*La Nefandissima Vita*." The copy in the British Museum distinctly says that Beatrice "was twenty years of age." So far as the trial goes, they are as inaccurate as possible, but I should think the minute details of the execution are quite correct, being probably supplied by eye-witnesses. The transactions of the Courts of Justice at this period were conducted with the greatest secrecy, and therefore not even the most influential persons were able to know more than what was "town talk," or what was related by the judges and lawyers and clerks to their families and friends. As can be proved beyond question, the Cencis, by means of their friends, during the time of their imprisonment, spread abroad the most curious and sensational stories concerning themselves and their misfortunes, with a view, doubtless, of creating sympathy; and these reports, remaining after their deaths uncontradicted, have in the course of time been accepted as accurate. What transpired publicly was seen by thousands, and this portion of the MS. is most interesting and without doubt quite correct.

In every large town there are still to be found firms of notaries and lawyers which have existed for centuries; and in their offices are masses of papers, tied up and labelled, rarely, perhaps, opened, but which often contain records of lawsuits and trials which transpired centuries ago. Indeed, it is amazing, when one wants to ferret out something concerning some family or other, however apparently obscure, to find how much remains concerning them and their affairs. It was amongst the papers possessed by the well-known Roman firm of notaries, Signori Gentili Belgio and Stella, that the most curious evidence concerning the Cenci family has been found. The archives of the Arch-Confraternity of St. John Baptist likewise proved fruitful; and the very curious document, giving the bill of fare provided for the prisoners

when confined in Castel St. Angelo, was accidentally saved by Signor Bertolotti from destruction. It had been marked to be thrown away as useless, although it bore the title: "Book in which is written the daily expenses of the Cenci, made by order of Signor Ulisse."



Quaint Conceits in Pottery.

BY LLEWELLYN JEWITT, F.S.A., ETC.

V.—MAMMIFORM LIQUOR-HOLDING VESSELS.

IT is not matter for surprise that the mediæval workers in clay—so ready as they were to take advantage of every object that presented itself, and of any idea that entered the mind, turn it to good account, and adapt it to their

example itself, by my old and gifted friend Mr. F. C. Lukis, F.S.A., whose researches into the antiquities of the Channel Islands and of our own country were unwearied, and led to important results. It is what may aptly be called gourd-shaped, and has one side flat for lying upon when laid down, and the other fully developed into a beautifully and delicately-formed female breast. The surface on this example was so carefully finished that in feel to the touch it approached very closely to the skin-smoothness of nature. The nipple, too, was delicately and unobtrusively modelled. This highly interesting example, as will be at once understood from the engraving, has handles for suspension, and by these, in the same manner as the old-fashioned "leather bottles," would be slung over the shoulder in carrying. Between these handles is the neck by which the vessel would be filled with liquor, and from which also its contents would be quaffed.



FIG. 1.

requirements—should, for some of their liquor-holding vessels, have seized upon the exquisite form and nourishment-giving purpose of the female breast, and have adopted it in a more or less prominent manner either as the form itself, or the main point of ornamentation of such vessels. Accordingly, we find, not only in our own country but among works of potters of other nations, mammiform drinking-vessels, and know these vessels to have been in use at all events for a century or two back.

An excellent and very characteristic example is the one I here engrave (Fig. 1) from a drawing specially made for me from the

The next two engravings (Fig. 2) represent a couple of "costrils," or "Pilgrim's bottles," which bear so close a resemblance to the mammiform example as to leave no room for doubt that their origin is derived from the same source—the female breast. On both of these costrils the nipple is represented, and one has the breast outlined. They both have, as usual, the central neck, and the two handles for slinging. Neither of them can stand, having no flat bottom or side. Sometimes these vessels were, more or less rudely, ornamented in "slip," or otherwise, and now and then a quaint couplet or an inscribed word or two were introduced, as, for instance:

P—2

WITH LOVE IN YE BREAST
MAY ALL BE POSSEST;

OR,

THIS IS GOOD LIQUOR—TASTE
BUT DO NOT WASTE.

The next example I bring forward is a mammiform vessel of somewhat different

bottles" of olden days, one of which, for the sake of comparison, I here engrave (Fig. 4).^{*} Some of these leather bottles are of very decided mammiform character—one example that I remember having one of its ends bulged outwards, with a projecting central nipple, and some others having impressed or

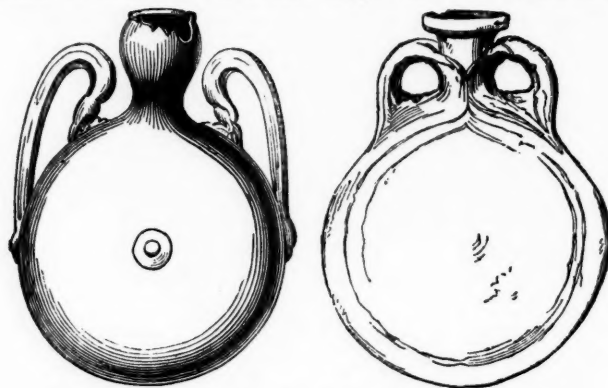


FIG. 2.

shape, being so made, with one flat end, as to be able to stand upright. On the engraving it is represented in both positions (Fig. 3). It may be described as somewhat barrel-shaped, one end being flat for standing, and the other carefully and cleverly moulded in form of a woman's breast. It is not so delicately modelled as the one previously engraved, but

incised on the side a series of lines or marks indicating the circle of the breast, and its central nipple.

An example of mammiform vessels, now before me, is of dark, almost black clay, and has its two handles and central neck, and on the side the female breast is shown fully developed—rays, an actual aureole in fact,

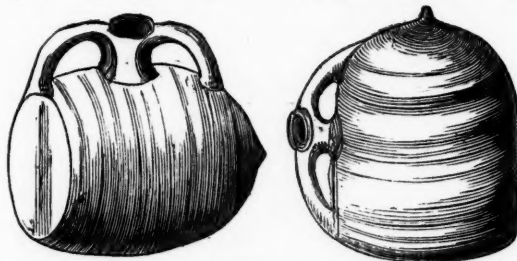


FIG. 3.

well and carefully formed; the nipple is more fully developed and the surroundings indicated.

It has the central neck with two side-handles, as usual; but in this case they are all closely connected—the handles for slinging actually forming a part of the central neck itself. There is a general resemblance to the "leather

radiating on all sides from the fully developed nipple.

These will be sufficient examples to bring forward for my present purpose, and will, I

^{*} For an exhaustive and elaborately illustrated series of papers on "Black Jacks," "Leather Bottles," "Bombards," and the like, see the *Reliquary*, vol. xxv.

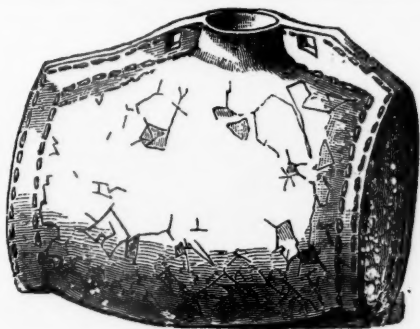


FIG. 4.

trust, have proved of somewhat more than passing interest to my readers, and will lead

attention to some Romano-British *tetinae*, not by any means as showing any quaint conceits on the part of the old potters, but simply (as the connection is not very far to seek between breast-formed vessels and baby's feeding-bottles!) to show that these useful little matters claim a high antiquity of use in our own country. The two examples I have engraved (Fig. 5) are of Romano-British date, and were found at Wilderspool, the supposed site of *Condatis*, where, indeed, they had actually been made. They are formed of fine clay, as is usual with the Wilderspool ware, and have each been furnished with handle and tubular spouts. Another example, found at Carnarvon, is of fine red clay, surface coloured black, and ornamented with a row

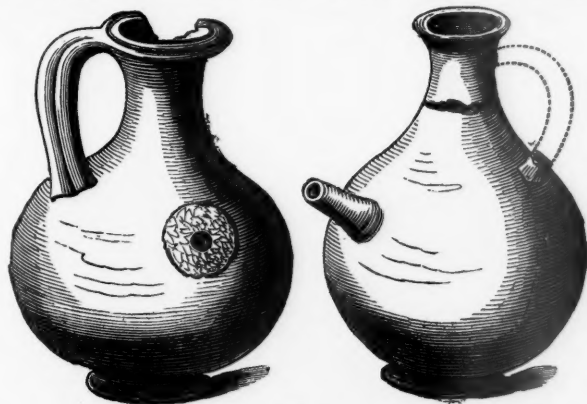


FIG. 5.

on to my probably saying a few words before long upon caudle and other cups. I am tempted, in closing these few lines, to call

of round spots in white slip. It is devoid of handle, but has the tubular spout projecting straight from the side.

On the Scandinavian Elements in the English Race.

By J. FREDERICK HODGETTS.

PART II.

SIR SAMUEL MEYRICK, in his gorgeous work on ancient arms and armour, lays it down that chain armour was not introduced into England before the end of the thirteenth

century. There is, however, positive proof in the poem of *Beowulf* alone, that the "brynne" or "byrnie" of the Anglo-Saxons, the "bronya" of the Slavonic tribes, and the "panza" of the Teutons, was a garment formed of linked rings, riveted together so as to form a perfect network of iron. It is called the "smith's net," the "iron-ring shirt," the "web of war, hard, hand-locked," the "net of linked rings." We are told that "the men drew off their sarks of woven rings," not to

mention many passages where the Skald tells us how the *smith* hammers the war-net, and weaves the rings.

The legs of the warriors were either undefended altogether, or swathed in cloth, over which bands were wound, somewhat in the mode now used by the Russian peasantry, and which was preserved in England as late as the seventeenth century, when we hear of the custom of "cross-gartering."

We can now form a pretty tolerable idea of the appearance of our Saxon ancestor in grim-helm, byrnie, and shield, armed with an awe-inspiring blade, a couple of gores, or javelins, slung in a belt behind him, and a tremendous spear, with its ashen shaft, in his right hand. Most artists delight to paint him like a North-American Indian medicine-man, or "Crow" chief, at best. But the refinement of chain mail, the use of the ring-bound helmet and the well-contrived shield, all combine to show that he was very far indeed from being the savage he is generally supposed to have been. The helmet with the eagle wings, one on each side, it is true, have rather a savage look; but when we see death's-heads and cross-bones on the shakoes of hussars, to say nothing of bearskin caps, and some other military headdresses of the present day, we have no very great right to boast of the improvement that it has taken twenty centuries to effect in our warlike adornments.

The external covering of the whole armed warrior was a mantle or cloak of blue cloth. In the depth of winter cloaks lined with fur were used in travelling about on sledges, and as the cold involved the use of such heavy and cumbrous garments, impeding the free use of the limbs, war was not engaged in until the spring, winter being spent in festivities of various kinds, and in listening to the Skaldic lays of the minstrels, who were persons of high honour and importance among all the Germanic tribes, especially the Scandinavians.

The ancient Scandinavian name for a warrior was "kæmpe," pronounced "chempè," whence the English word "champion," and the German "kämpfer." Latinists have endeavoured to deduce this word from the Latin "campus," with which it has, however, no relation, the old verb "kæmpa," to fight,

(pronounced "chempa"), having the root "kamb" or "kamp," a comb, from the blood-red comb worn on the leathern cap or helmet, thence called "camb-on-hættan," or "combed hat" worn by the warriors. The "k" becomes "ch" before "æ," hence our "champion." The Romans themselves called a tribe of Scandinavians, who were pre-eminently warlike, the "Kimbri," where the "p" has become "b." The Romans were accustomed to generalize in this way, for example, applying the expression Teuton to the Northern tribes on account of their worship of Tiu, Tius, or Tyr, the Mars of the North, whose name lives on in our Tuesday. Again, like the Russians of the present day, the Romans were unable to pronounce the guttural "h" of English, German, and the Scandinavian dialects. Hence, when a Teutonic warrior, belonging, of course, to the heer, or army, was spoken of by another as a "heer-man," or soldier, the Roman of the time of Marius would pronounce the word "ger-man" (with the "g" as in get), and apply the expression to the whole nation. We have an instance in modern English where this word "heer" is employed to denote an army, host, or multitude, in the name of the herring, so called because the fish in question comes in shoals.

Another name for the fighting man was "wer," *not* the Latin "vir," but cognate with the German "wehr," arm, or defence. The Romans found the harsh sound of "w" (which in the earliest Scandinavian was always aspirated) quite unpronounceable; but in Christian times a neo-Latinism rendered words commencing with an aspirated "w" by "gu;" hence, in modern French we have our "war" represented by "guerre," William (Hwilhelm) by Guillaume, etc. This "wer" remained with us long after our settlement in England, and was subsequently applied to any kind of man indiscriminately. Man and woman were distinguished as *wer*-man and *wif*-man. "Wergeld" was the money paid as a fine for killing a man, and this was regulated by a sliding-scale of charges, which would be invaluable to a London magistrate in deciding the amount of punishment to be inflicted in accordance with the rank or position of the injured party.

Although armour of a highly elaborate kind

was worn by the leaders, chiefs, and distinguished warriors, the youthful soldiers were trained to fight nearly naked, and with sharp, short swords. Tiu, or Tyr, the type and patron of the youthful hero, was armed, like Frey, with a short sword, showing that, in the adolescent stage, the distinction of the grand war-blade would be premature. The terrible "awe-inspirer" was peculiar to Odin, who is the type and patron of mature manhood in middle life; hence the Scandinavian week culminated in Odin's day, and then begins to decline.

A parallel has been drawn between the Scandinavians and the Spartans, and it would be natural to expect similarity between two races of simple manners, regarding courage as the chief virtue, and despising cowardice as the basest vice.

Accordingly, we find them both enthusiastic in their veneration of the shield. To lose the shield was to a Scandinavian irreparable dishonour, unless it had been cleft in twain by the foe, or thrown aside to attack him with both hands free; in which case the foeman's shield replaced with honour the one cast away; and a person so disgraced was likely to be slain by the hands of the women in the camp on his return from defeat. "*Aut hoc, aut in hoc*" is given by the Roman writer as the speech of a Lacedæmonian mother to her son when presenting him with his shield previous to his going into action, and they are explained to mean, "*Aut refer hoc scutum domum, aut ipse in scuto referre.*" The Spartan contempt of death certainly could not exceed that cherished by the Scandinavians, who loved battle for the hope it gave of immediate reception by Odin, and participation in the eternal joys of which he was the distributor. A sect of the most daring Odinic worshippers was termed "Berserkers." Fame accords them the power of slaying a bear single-handed, opposing to his claws and sinews nothing but their own undefended bodies and unarmed strength; they were filled with a holy fury which led them to fling away their arms, and even that most precious treasure, the shield, to rush unarmed, and almost unclad, upon their foes, whose shields they would seize between their teeth, while with their bare hands they fairly throttled the enemy upon the field. This

done, they bore off the arms and shields of the slain as not inglorious trophies.

The Scandinavians were extremely sensitive on points of honour. To be called *Niding* was an insult that could only be wiped out by the death of the offender, and this expression lived on in our island long after the death of the last of the Saxon kings, as *Nothing*, meaning a person *below* all considerations of honour. In Scandinavia it was customary to set up a stake or "stang," on which the runes standing for the name of the person so to be insulted were carved. On the top of the pole the head of a horse was placed, turned in the direction of his dwelling. But any kind of stick would do without such elaborate preparation, nor could this ceremony be resorted to unless the insulted man had declined to accept a challenge to mortal combat, or had been proved guilty of falsehood. This is evidently the prototype of our "*posting* a man as a coward." Duels were of very common occurrence among our Pagan ancestors, and a quarrel was often taken up by the family of the slain, giving rise to the system called the "*fehde*," known in England, in after-times, as the "*feud*."

With such predilections it is no matter for wonder that the armies of Scandinavian tribes were so numerous. All men from fifteen to sixty were supposed to be ready for war. The occupations of the merchant and the agriculturist were regarded as quite beneath the notice of a free man. Nor was it only the nobles who shared these feelings; they seem to have been adopted by all classes, so that when a military expedition was determined on, the whole of the male population was not only compelled to take part in it, but would naturally, of their own free will and inclination, feel disposed to do so. Consequently none but the aged and infirm remained behind, the very women accompanying the host to excite the fury of the soldiers by their presence and exhortations, and, in case of a reverse, to slay their husbands, lovers, brothers, or friends, rather than see them survive the ignominy of defeat, after which they would kill their children, and then lay violent hands on themselves, so that slavery should not be their fate.

The fact of all the males being soldiers, explains the circumstance of the large armies

sent forth by comparatively insignificant tribes, a circumstance which the Romans attributed to their becoming too populous to remain at home. The fact is that they left, practically speaking, none of their number behind, often carrying even the aged and infirm with them to settle in some new neighbourhood, so that the actual number of emigrants on such occasions was the whole population of a country or district. Such was, in all probability, the case with the Angles who came over under Hengst and Horsa, and who were prepared to settle in the island, but not to return to Scandinavia.

The discipline among the Scandinavians was excellent: and this would be natural enough in a really warlike nation, which could not fail to recognise the value of disciplined action. They were accustomed to form in a wedge-like phalanx, having the apex directed to the enemy; the two sides, on joining battle, would gradually move forward on the centre as a pivot, so as to form a line which could be strengthened at any weak point by the reserve which had been the base of the wedge or triangle. When attacked by superior numbers this wedge closed in more densely, gaps in the front and sides being filled up from within. A shower of arrows was met by a formation similar to the Roman *Tesudo*, to effect which the shields of the whole phalanx were locked together in an impenetrable wall partially roofed with shields, from the centre of which showers of javelins and stones were poured upon the enemy. The stones were flung from slings attached to staves, which admitted of their receiving greater impetus. To prevent the possibility of their line being broken, the individual soldiers were sometimes chained together—a circumstance which on one occasion gave Marius a great advantage. They adopted the same plan in naval warfare, chaining the ships together so that they should not separate. Here, too, the shield played an important part, being often hung round the ship's sides, so as to form a very imposing bulwark against arrows and javelins; and here we see the earliest form of the idea now expressed in armour-plating for ships. Both afloat and ashore the terrible battle-axe was wielded with fearful effect. This formidable weapon existed in two forms, one having a handle or

pole six feet long, the other being half that length. The longer weapon was called *hillebarde* or *hallebarde*—probably from "*hilla*" or "*hilda*," war, and "*bard*" an axe. The Drabants, or Life Guards, of the Scandinavian kings were armed with this weapon, as our yeomen of the guard carry halberds at the present day. Some writers deduce the word from "*halle*," a hall, and "*bard*," an axe, because this weapon was emphatically the weapon of the hall. This seems too hypothetical, and carries little weight in face of the evidence that exists in favour of the long-handled axe having been used in war. On the other hand, the halberds of the fifteenth, sixteenth, seventeenth and eighteenth centuries were only used for show by imperial, papal, and royal guards. In the eighteenth century it was one of the insignia of the rank of sergeant in the army.

The word *Trabant*, written also *Drabant*, was only applied to the chosen guard of Scandinavian kings. The guard of honour attendant upon Charles XII. of Sweden were deemed worthy of the appellation, and it was extremely difficult to obtain admission into this chosen band of devoted champions. They were (in the time of Charles) either seven or nine in number.

Of martial music there seems little evidence in the early Scandinavian times. The horn, it is true, is frequently mentioned, but only as a means of giving notice of the approach of a foe, and also as a signal for attack; but as a means of animating the warriors on the march, instrumental music does not appear to have been resorted to; the habit of chanting the praises of the heroes of their race supplied the Scandinavians with a ready mode of exciting their emulation of departed worthies, whom they were so anxious to join in *Valhalla*. They marched to battle, therefore, like the *Kossacks* of Russia, to the sound of their own voices "*singing a sounding Skaldic song*;" and when great emphasis was required, as on the words alliterating with each other, an emphasis given in time of peace by the twang of the sounding harp, in war the marching host "*struck with their swords upon sounding shields, so that it thundered through the wide welkin up to Valfather, Valhalla's king*." It is hardly possible to conceive a better mode of inspiring military ardour than

allowing each man to take a prominent part in the music, and the simple but highly effective device of marking emphasized words by alliterative initials afforded a system very readily acquired by the least musical ear. Such measured tones shouted by thousands of deep full voices, all in the same time and cadence, and emphasized by the simultaneous clash of weapons, was already too much for the trained troops of Rome, accustomed to march either in solemn silence, or to the regular sound of instruments played by skilled musicians. They were defeated before a blow was struck. Nor did the terrible appearance of the gigantic sons of the North, clad in "grim-helm" with the eagle's wings waving over it, and defended by chain armour, tend much to reassure the legions, who never could be brought to stand against the "barbarians," until Marius hit upon the plan of encamping his men behind earthworks, and so accustoming them to these horrid sights and sounds. This scheme of the Roman General cut two ways; not only did his soldiers overcome their terror at the sight of the Gothic warrior, and the still more appalling sound of this pre-Wagnerian German music, but the Goths grew tired of waiting, and after taunting the tired troops of Rome with cowardice as "Nithings," after setting up innumerable posts with horses' heads on them, many of the Northern warriors left their camp in disgust, and the others, unaccustomed to sustain the high pitch of their martial rage without due excitement, were not in the best fighting order when Marius really attacked them, and so afforded him an easy victory.

According to northern etiquette, those who fled from the field were slain by the women, who then killed all the children, and finally, perfering death to captivity or dishonour, fell by their own hands; thus the whole tribe would have been stamped out but for those to whom the inaction before the Roman works had proved so tedious as to send them home prior to the catastrophe.

To the obstinacy of these champions we may trace the peculiar stubborn disposition of the English soldier and sailor of the present day. The same haughty contempt of "foreigners," coupled with unflinching confidence in their own prowess, equally enables

our fighting-men to show themselves no unworthy descendants of their Scandinavian progenitors. The feelings and principles which have led up to such results have been the consequence of very peculiar teaching and training, and what is no less noteworthy, many of the customs of the later middle ages are to be traced directly to a Scandinavian origin, though often regarded as Romance institutions. The chanting of the Normans before the battle of Hastings, and the death-song of Talliefer, lead us directly back to the war-songs that struck such terror into the hearts of the iron-clad legions of Rome.

(To be continued.)



Notes on Common-Field Names.

BY THE REV. J. C. ATKINSON.

CLASS I., SECTION I.

Names depending for one or both of their Constituent Parts, or Elements, on some Natural Object or Feature.



FOR convenience of reference, and because the terminal element of, or suffix in, the name affords the best means of classification, it has been thought best to adhere to the alphabetical arrangement of such elements presented above. But it must be remarked at the outset, that almost more than the usual amount of laxity—if not carelessness—in the matter of orthography on the part of the first transcriber of the original documents, somewhat obtrusively suggests itself in the various and unforeseen forms some of these names are made to assume. Under the circumstances, perhaps, much of this is to be expected in the case of old word or name forms, part, or the whole of which may be old enough to have been already, when copied, on the verge of becoming obsolete. And yet again, the copy from which the list is compiled is not in all cases to be entirely depended upon. Still, in the majority of instances, probable, if not (as occasionally) ascertained, emendations may be supplied, and, in every case where uncer-

tainty prevails as to the actual form of the name given, it will be so stated.

1. *-berg*, sometimes *-burg*:

Greneberg.

Othenberg.

Langberg.

Traneberg.

The *Domesday* form of the second of these is *Langeberge*, and the name is in modern days spelt *Langbargh*, *Langbaurgh*, *Langbarugh*, etc., and is sounded *Langbarff*, just as the true Cleveland pronunciation of *plough*, *bough*, *slaughter*, *daughter*, *through*, etc., is *pleeăf*, *beeăf*, *slăfter*, *dăfter*, *thruff* (*u* as in *but*). The name is descriptive of the long, straight-backed hill which is one of the most prominent features of the district. *Othenberg* has a history, and a remarkable one. It is the invariable mediæval name, in some one or other of its multiplied forms, of what is now, and has been for over two centuries, known as Roseberry Topping. In the charters touching Hutton Locros, it occurs in the forms *Utheneberg*, *Othenburg*, *Onesberg*, *Othenesburg*. Other forms, ranging in date between the thirteenth and the sixteenth century, are *Otheberch*, *Ohtneberg*, *Othenbruche*, *Othenbrugh*, *Othenesberyge*, *Ornbach*, *Onesbergh*, *Ounesbergh*, *Ounesberry*, *Hensberg*, *Hogtenburg*, and even *Theuerbrugh* and *Theuerbrught*. In the North Riding Quarter Session Records, for the interval between 1605 and 1630, the forms *Ormesburghe*, *Ormsbury*, *Oram*, and others, are met with. In the North Riding Bridge Accounts Book, in a memorandum touching the beacons of the district, dating about 1585, the form *Oseburye Toppyne* occurs, the earliest instance of the addition of the latter word I am acquainted with. *Roseberrye Toppinge* is found in one of the Cott. MSS. which belongs probably to about the year 1640. Thoresby mentions *Rosebury Topping* in 1680, and the odd corruption of *Rosemary Torp* is found in 1720. I am inclined to think that *Oseburye* may be simply a corruption—one more, over and above the singular variety of earlier ones just enumerated—of *Onesbergh*, *Ounesberry*, and that the initial *R* in the name, as it stood some fifty years later, may be due simply to the popular instinct or feeling that there was some meaning in *Roseberry*, but none in *Oseberry*. *Traneberg* is of interest, as having the same prefix as in *Tranmire* (in Newton

Mulgrave), and *Traneholm*, now *Trenholm*, near Ingleby Arncliffe; and it is worth noticing that *Kok*, in his *Folk-speech of South Jutland*, besides citing *Trane*, a crane, as furnishing the prefix in, and giving two instances of, places named *Tranekar* (our *carr*), and one of *Trankilde* (our *keld*), actually quotes three Scandinavian instances of the name *Traneberg*, or *Tranebjerg*. One of the *Tranebergs* in question is not far from Aarhus. Our *Traneberg* is in Ormesby, which place is but a couple or three miles from Ayresome, formerly Arusum, or Arhusum, the locative of Arhus, or Arus.

2. *-brec*, *-brek*:

Blakestayne-brek (otherwise written *Bakestaynebrek*).
Elvescarebrec. *Endebrec.**

"*Brekka*. [Sw. and English *brink*], a slope; *brekka-brun*, the edge of a slope: frequent in local names in Iceland" (Vigfusson's *Icelandic Dictionary*). It is the name also of a subdivision of Whitby district, spelt *Breccha* in the "Memorial of Benefactions" to the Abbey, and elsewhere *Brekka*, *Brecca*, the latter being the *Domesday* spelling. Probably the reading *Blakestaynebrek* is to be preferred, as *blake* occurs elsewhere, and frequently: *bake* not so. *Blake* in O.E. is pale, wan in colour, "*Bleyke* of colour, *Pallidus*, *sub-albus*." Pr. Pm.; and the Scandinavian forms are O.N. *bleikr*, Dan. *bleg*, Sw. *blek*, etc. A slope, characterized by its proximity to a pale-coloured mass of stone or rock, would thus be the meaning of the name. In the next name, *Elvescarebrec*, it is the slope above (it can hardly be beneath) a *scar* or *scaur*, that is, a precipitous face of rock. But it is the prefix which gives it its peculiar interest. Down to almost the present half of the present century, a belief in the existence and the powers of the elf-race has in Cleveland endured. The writer has had many a talk with an old woman who had, as she told him, heard the fairy washings going on, had seen the fairy butter, had known of a fairy bairn being raked over in the hayfield. Her belief in the fairy or elf-race was profound, and when one day her husband tried to ridicule her faith by asking her, in my presence, where they "*bode*" or lived, she "*shut him*

* *Melbrek* is a like name quoted from a Farness charter in a note near the end of these papers.

up" by replying, "Under t' grund, to be seear. Whar do t' mowdiwarps (moles) live?" The Cleveland words *awf*, *awfish* or *awvish*, *awf-shot* or *awf-shotten*, still in current use, sufficiently attest the once prevalent belief in the being and the power of the elf. And in the name before us—if its local habitation could be identified—we have a site where the overthrow in question was localized. *Endebrec* needs no comment.

3. -clif, -clive :

So common and so easily explained, as to require little notice. *Clif* or *clive*, and *Routhclive*, now *Rockcliff*, both in Guisborough; *Rouddlive*, now *Raucliff*, in Skelton; and many others, if necessary, might be specified.

4. -dale, -dales :

<i>Briggedale.</i>	<i>Mordales, Moredales, Mordayles.</i>
<i>Crosbi-, Crossebi-dale.</i>	<i>Rivelingdale.</i>
<i>Goldale.</i>	<i>Scortedale.</i>
<i>Hanggedale.</i>	<i>Scugdale.</i>
<i>Hundedale.</i>	<i>Tinghou-, Tingolve-dale.</i>
<i>Middeldale.</i>	<i>Thoresdale.</i>

Brig or *Brigge* is not unusual as a prefix, and is not without a certain significance from—what may be called—a chronological point of view. It will be found below prefixed to *-wath*. Over the Esk, which runs through East Cleveland from its source to its destination in Whitby harbour, there were five mediæval bridges still standing in the earlier part of the present century. Side by side with each of them was a *wath*, or ford. The earliest stone bridge over the stream in question was in Eskdale parish, close to the existing Sleights Station. This bridge dated from 1286, or within a year or so of that period. The *wath*, by the side of which it was erected, was thence called, and the hamlet close to it is still called, *Brigswath*, or in the local speech *Briggiswath*, where the dissyllabic prefix is not without its significance.* But the main point is that the building of the bridge occasioned the name of the ford, and thence that of the hamlet.

* I am not certain how far this should be qualified: for I have this morning, several weeks after the above was written, come on the form *Brighouse Wath*, dating April, 1638. This may suggest another derivation for *Brigs wath*, but it would be rather roundabout, as the "house" must certainly have derived its name from the bridge before the compound word so formed could be applied to designate the ford. On the whole, I prefer the explanation given in the text.

So, too, would it be with *Briggedale*, and *Briggewath* in Guisbrough township. An analogous kind of significance, no doubt, attaches also to the prefix in the next name on the list. A cross was not the characteristic of a *by* to begin with. The erection or the presence of a cross in a hamlet sufficiently ancient to be termed a *by* at all, would be a distinguishing mark or character beyond all doubt. In *Goldale* we enter on a new field of inquiry, and older far, it may be, than the associations connected with names involving such trackmarks of history as *brek*, *by*, *thwaite*, etc. In a later section we shall come to *Gulacre*. In *Domesday* we have *Golton*, now *Goulton*. In charters connected with Guisborough Priory, from the end of the twelfth century, and others not ecclesiastical, onwards to the fourteenth, the name *Golstandale* often turns up, sometimes varying into *Colstandale*, *Golthstandale*, etc. Passing by, with the merest mention, the fact that this name, by stress of wear and corruption, has come to be modern *Commondale*, it may be remarked that *staindale* reveals its own origin plainly enough; but the significance of the prefix *gol* or *gul* to *dale*, *acre*, *ton*, *staindale* is by no means equally apparent. There is one quality possessed in common by *Goulton* and *Golstandale*. No one who has walked through either, no one who has gone along the line between Whitby and Stockton, and noticed the part between *Commondale* and *Kildale* Stations, can fail to conceive a lively idea of what the condition of either place must have been in days anterior to practical drainage. Fen, morass, bog, marsh—drained subsequently, in the one instance, by a long, deep stell, and in the other by the construction of a railway through a stratum of peat of great thickness. Dr. Isaac Taylor has remarked to me that "*gul* appears largely in local names in Germany and the Netherlands. In M.P.D. we have *gulle*, a marsh; in E. Frisian *gul* means soft, boggy; while in High German dialects *gülle* is given as equivalent to *pfütze*, a slough or puddle. Names in *gul* are common in Hesse also." Kok derives a place-name *Gulmade* from the Danish word *gul*, yellow, and supposes the mead or ing so qualified must have pro-

duced an unusual number of yellow flowers; but is so dissatisfied with his own derivation, that he appends a note of question to it. As he explains *made* by the word *ing* (Dan. *eng*), there can be no doubt what the quality of the land in question was, or what *gul* really implied. See *Gulacre* under the heading *-acre* below.

With regard to the four following names only surmises can be given. All the dales here mentioned are minor and subsidiary valleys, and *Hanggedale* may have been characterized by the presence of sloping declivities on one or either side (compare *hyngandenge* from the Whitby Chartulary), while the other three may suggest their own explanation. *Rivellingdale* is uncertain; *Scortedale* is Shortdale; *Scugdale* occurs once and again in Cleveland, and may probably be collated with Norwegian *Skougdale*, S. Jutland *Skoudal*, *Skovdal*, in which case its dependency is upon O.N. *Skogr*, a forest, Swed. *Scog*, Dan. *Skov*, a word which is met with in many ancient place-names in Cleveland, as *Hinderscog*, *Skelderscough*, etc. *Tinghou-dale*, with its alternative spelling, *Tingolve-dale*, is worth note. There can be little doubt that *Tinghou* is the correct reading—although *Ulvedale*, *Ulfdale* is also an old name in the same district, worn and corrupted now into *Woodhill*, *Woodal*, from *Woo'dale*—for *Tinghöi* (= our *Tinghow*) occurs again and again in Scandinavia, while *Tingbjerg*, or some other compound with *Ting* as the first element, is met with perhaps eight or ten times in the self-same region; and then the ancient *Thingwala* near Whitby brings the prefix almost into the position of a household word in the old Cleveland district. *Thoresdale* needs no comment.

5. *-eng, -enge, -enges*:

<i>Hole-enges.</i>	<i>Munkeng.</i>	<i>Sletenges.</i>
<i>Langenges.</i>	<i>Neuengge.</i>	<i>Westenges.</i>

I do not know that I can do better than quote a definition or two written five and twenty to thirty years ago: "*Ing*. Pasture or meadow lands, low and moist. Often a distinctive name for some field or other in a farm which originally was a low-lying, wet or marshy meadow, although now it may have been long drained and become arable. O.N. *engi*, *eingi*; Dan. *eng*; S.W. *ång*; O. Germ. *anger*. Dan. *eng* is used in a sense

antithetical to *ager*, or arable land; and the prominent idea is that of low-lying land too moist for ordinary tillage" (*Cleavel. Glossary*). It is also worth noting that the spelling is almost always *enge*, not *inge*, in all the earlier deeds; as, for instance, besides the instances given above, *Hyngandenges*, *Neuenge*, *Schalmenge*, etc., in the Whitby Chartulary. After the Dissolution, the form *yng*, *eyng* prevails. As to *Hole-enges*, *houl* or *howl* is "a depression in the surface of the ground, of no great lateral extent or length; scarcely amounting to a valley, and not rugged or precipitous like a *gill*. Frequent in local names, as *Houlsyke*, *Howldyke*, both in Danby parish" (*Ibid.*). *Munk-eng* belonged to the monks of Whitby; and of the other four names, *Sletenges* is the only one that calls for special notice. What used to be known as the chapelry of Eskdale-side is now more commonly known as the parish of Sleights—in the old spelling, *Slechtes*, *Slectes*, *Sleghts*, *Sleghtes*, *Sleytes*, etc. And the same word is met with, in one or other of these forms, in divers places in Yorkshire, as well as in the more modern form of *Sleights*, as for instance in *Barnby-Sleights*. I think the Cleveland dialect word *slight*, smooth, sleek (O.N. *sléttr*, Sw. *slät*, Dan. *slet*, Germ. *schlicht*, *schlecht*, Dutch *slecht*, with the general meaning plain, smooth, level) gives the explanation required, and I am inclined to think also that the places characterized by this prefix in the old writings contained in the Chartularies aforesaid, were so named—at least, described—as being naturally smooth or plain, rather than as having been made so by man's hand. A cleared space of sufficient dimensions to be cultivated, in all this district, was a *ridding*: a smaller like space, big enough for building purposes however, was a *toft*. But both the *ridding* and the *toft* imply human agency. Quite possibly it was otherwise with *Slechtes*, *Slegtes*, *Sleights*. As a last remark, *Sletholm*, *Slethom*, also occurs not infrequently, as well as *Sletenges*.

6. *-grene*:

Bouland-grene in Marton is met with in the Gisbrough charters, and *le Grene de Ugylbardby* in those of Whitby, not to cite other cases of so common a term. What *bouland* means may perhaps be assumed from the Scottish *bowland*, curved, crooked,

or turning with a curve. Jamieson quotes the word as a participle used in Douglas's *Virgil*, while the Pr. M. (belonging to the earlier half of the fifteenth century) "*bowlyn*, to play wythe bowlys," might be supposed by some to suggest a simpler explanation. But a curved or curvilinear green is the more likely of the two.*

7. -grif:

Instances of names in -grif are common enough in old deeds, and not a few are met with in *Domesday*—e.g., *Grif*, now Mulgrave, *Wallesgrif*, now Falsgrave, etc. *Grif*, *Griffe* also is one of the local names of the earliest and most frequent occurrence in the Rievaulx charters. The Gisbrough charters mention a *Snellesgrif*, in the township of Gisbrough itself, where the *n* is intrusive, *Snellesgrif* and *Sneglesgrif* being truer forms. The present name is Snailsgrave or Snailsgrif. *Skinnegrive*, *Scinregreffe*, etc., now Skinninggrove, is another local instance of the same kind, where the element -grif means "a deep narrow glen, a ravine on a smaller or gentler scale."

8. -heved, -hevede:

A very frequent constituent of mediæval local names, and in its modern form of continual use. Thus in this parish only, there are *Danby Head*, *Fryup Head* (*Great and Little*), *Ainthorpe Head*, *Wheatlands* or *Wedlands-head* (formerly *hvede landes heved*, *whaytelandes heved*, etc., two localities so named), *Cock-heads*, *Head-house*, etc. The word itself bears two meanings. The *head* of the dale, as in *Danby Head*, *Fryup Head*, *Glaisdale Head*, is just the upper end of the dale or valley, where the rift that opens out into the valley lower down takes its rise or origin. The other meaning seems to be limited to the upper mid-part of a ridge, either detached, or ascending still towards a generally higher level. *Miderigheved*, in Marton, thus admits of easy explanation. For *rig* and *wheatlands* see below under the several sections, *landes* and *rig*.

(To be continued.)

* But it ought not to be overlooked that in Landnamabok, among other Iceland place-names, *Búland* occurs twice, *Búlandshöfði* as often, and *Búlandnes* once, and that *Búland* is no more out of place in Gisburgh townships than is *borg* in the original form of that name itself.

Medieval Bell Dedications.



AN idea has for some years existed with respect to the dedication of church bells in pre-Reformation times. It has never been adopted as an article of faith, but seems rather to be what one may call a pious opinion.

The idea, or theory, is this—that one bell of each "ring" or "peal," and that one most frequently the tenor or largest bell, was always dedicated to the patron saint of the church.

I do not know who started the idea, but it is alluded to by the late Mr. L'Estrange in his *Church Bells of Norfolk*, and I have no doubt it is to be found in other works on the subject.

Of course, the originator of the theory had what he thought sufficient reason for it. But a large quantity of information bearing upon the point has been accumulated during the last few years, and I think it may be as well to see how the new evidence affects the case. I propose, then, in this paper to adduce all the evidence I can find in the matter, and see what conclusion is to be drawn therefrom.

We have now complete records of the bell inscriptions in fifteen English counties—Beds, Cambs, Cornwall, Devon, Gloster, Herts, Kent, Leicester, Lincoln, Norfolk, Northants, Rutland, Somerset, Surrey, and Sussex. For the purpose of this inquiry, I can add partial records from Essex and Cumberland. Other counties—ten or eleven, I think—are now under investigation, but the results are not in my possession; and I am unaware how far the present condition of any mediæval rings in them has been collated with the "church goods" inventories of the reign of Edward VI.—consequently, they are at present unavailable.

From the seventeen counties, however, I am able to produce 133 instances of complete *untouched* mediæval rings. I use the word "untouched" to signify that the bells forming the ring are actually those which were there in (say) 1552; or else that, having been in part re-cast, we have satisfactory evidence as to how the bells then in existence were dedicated. I have chosen them very

carefully, as being unexceptional in their evidence. There are many other cases of complete rings of pre-Reformation bells; but in default of evidence as to their being *untouched*, I have felt bound to exclude them. For instance, the Church of the Holy Cross at High Hampton, Devon, has three medieval bells; but in 1552 it had four, and so I have rejected it.

The instances selected range from twenty-three examples in Norfolk to one in each of Herts and Surrey. Rutland, curiously enough, although its percentage of "ancient" bells is high, has not a single example of an untouched medieval peal.

Of my 133 examples, however, seven are unavailable, the dedications of the churches being unknown to me. As some reader of the *Antiquary* may be better posted than myself, I give a list of them in hope of the necessary information being supplied. They are:

Loxbeare	...	...	Devon.
Alphamstone	...	...	Essex.
Lindsell	...	...	"
Wickford	...	...	"
Brentingby	...	...	Leicester.
Clapham	...	...	Sussex.
Kingston-by-Lewes	...	...	"

Of the 126 remaining examples, the following are those which make in favour of the theory. I have tabulated them so as to show which bell in the ring bears the same dedication as the church:

TENOR BELL.

Cambs	...	Bartlow	...	St. Mary.
Cumberland	...	Edenhall	...	St. Cuthbert.
Devon	...	Woolborough	...	St. Mary.
Gloster	...	Oldbury-on-the-Hill	...	St. Arild. ¹
Kent	...	Denton	...	St. Mary Magdalene.
Leicester	...	Caldwell	...	St. Mary.
"	...	Wyfordby	...	St. Mary. ²
Lincoln	...	Bratoft	...	SS. Peter and Paul. ³
"	...	Holton-le-Clay	...	St. Peter.
"	...	Manby	...	St. Mary. ²
"	...	Rowston	...	St. Clement.
"	...	Trusthorpe	...	St. Peter.
Norfolk	...	Hales	...	St. Margaret.
"	...	Rockland Tofts	...	All Saints.
"	...	Strumpshaw	...	St. Peter.]

¹ Saint's name on bell spelled "U-uel." Doubtless the patron saint was meant.

² Both tenor and treble dedicated to St. Mary.

³ Tenor dedicated to St. Peter only.

Northants	...	Barton Seagrave	...	St. John. ⁴
Somerset	...	Great Elm	...	St. Mary.
Surrey	...	Chaldon	...	SS. Peter and Paul. ⁵
Sussex	...	Madehurst	...	St. Mary Magdalene.

TREBLE BELL.

Cumberland	...	Threlkeld	...	St. Mary.
"	...	Burgh-by-Sands	...	St. Michael.
"	...	Aikton	...	St. Andrew.
Devon	...	Colaton Raleigh	...	St. John Baptist.
"	...	Whimble	...	St. Mary. ⁶
"	...	Stockleigh Pome-roy	...	St. Mary. ⁶
Lincoln	...	South Somercotes	...	St. Mary.
"	...	Canwick	...	All Saints.
Norfolk	...	Haverlingland	...	St. Peter.
"	...	Wretton	...	All Saints.
Norwich	...	St. George Tombland	...	St. George.
Northants	...	Radstone	...	St. Lawrence.
Sussex	...	Appledram	...	St. Mary.

OTHER BELLS.

Cumberland, Greystoke, 3rd of 4, St. Andrew.
 Devon, Brushford, 2nd of 4, St. Mary (? Magdalene).
 Essex, Margaretting, 2nd of 4, St. Margaret.
 Essex, Aythorp Roding, 2nd of 3, B. V. M.
 Leicester, Wanlip, 2nd of 3, St. Nicholas.
 Lincoln, Waith, 2nd of 3, St. Martin.
 Norfolk, Keninghall, B. V. M.

At this last church there were four bells in 1552. In Blomefield's time there were five—all "ancients." Clearly, one has been brought from elsewhere, but it is not known which. The "patron saint" bell is the present No. 4.

Summarised, these examples show in favour of the theory:

Tenor Bells	...	...	...	19
Treble "	...	...	...	13
Other "	...	...	...	7

or a total of 39 out of 126—not quite 31 per cent.

It is only right to notice here, with regard to the seven churches above referred to, that four of them—viz., Loxbeare, Alphamstone, Brentingby, and Kingston—each contain a bell, or bells, dedicated to the Virgin Mary. Now that dedication is absolutely, I believe, the commonest for churches. Hence it is quite probable that some, if not all, of the four may be really evidence "in favour."

⁴ Dedication of church doubtful—St. John, or St. Botolph.

⁵ Sole remaining bell dedicated to St. Paul.

⁶ Treble and 2nd bells both dedicated to St. Mary.

But this would but very slightly alter the proportion, which, in order of counties, I now give:

	In favour.	Contra.
Bedford	0	2
Cambridge	1	1
Cornwall	0	3
Cumberland	5	1
Devon	5	12
Essex	2	4
Gloucester	1	4
Herts	0	1
Kent	1	6
Leicester	4	2
Lincoln	7	13
Norfolk	7	16
Northants	2	5
Somerset	1	15
Surrey	1	0
Sussex	2	2
	39	87

Cumberland and Somerset contrast very strangely. I wish I could have got further evidence from the North. It would be curious if it should turn out that North and South generally presented contradictory views—it would seem like it at present.

What conclusion, then, can we come to? Only to this I think—that as regards the North of England, no conclusion can be come to at present. But that as regards the Southern counties, the weight of evidence is against the theory, and that the proportion of more than two to one proves that the supposed custom was nothing like so universal as had been supposed.

There is yet another theory which I have seen mentioned respecting medieval bell dedications—viz., that they were largely influenced by the dedications of the local guilds or fraternities. I do not hope to throw much light on the question, but my City investigations have furnished me with a small piece of evidence, which bears, I think, on the question, and I should like to mention it. So little is known about the thousands of guilds and fraternities that must have existed in medieval times (I doubt if there was a church without at least one) that the question is one that is practically indeterminable.

It is a well-known fact to campanists that more bells are dedicated to the Blessed Virgin than to any other saint. This is easily to be accounted for. Firstly, by the "patron saint" theory, which, as we have seen above, is correct to a certain extent.

Secondly, and I am of opinion very much more, by the supposition that many of the bells so dedicated were those used for ringing the morning and evening "Ave" peals. These were rung respectively at daylight and at eight p.m., the latter being also known as the Curfew or Ignitegium.

Now, after the Blessed Virgin, which was the most popular saint for bell dedications? To answer this question categorically, it would be necessary to spend more time in investigation than I have to spare. But most certainly one of the most popular was St. Katharine—especially with bells cast in London in the earlier half of the fifteenth century. Why was this?

In or about the year 1420, there existed in London a "Guild of the Belle Makers." We know the fact, but nothing more.

In 1418, a wealthy London bell-founder, hight Robert Burford, by his last will bequeathed to the building of the new aisle* of St. Katharine, in the Church of St. Botolph, Aldgate, the sum of £40 (a very large sum in those days); and he further directed that the expense of the roof of the said aisle, or chapel, was to be defrayed out of his estate by his executors.

St. Botolph without Aldgate was, as I have shown in *Surrey Bells and London Bell-Founders*, pre-eminently the Bell-Founders' Church. I think, then, we may fairly presume that the Guild of the Bell-Makers, founded probably by Robert Burford, was attached to this church, and that this aisle or chapel was intended for their religious observances, the guild as well as the chapel being dedicated to St. Katharine. The connection of both saint and bell with a wheel may suggest a reason for this.

But from all this there flows a further idea in my mind—that the dedication of bells was largely left to the founder, and that he, in London, and at this period at all events, consequently inscribed them to the patron saint of the guild peculiar to his trade.

The well-known fact of many medieval bell-founders having favourite inscriptions points also very strongly in the same direction.

J. C. L. STAHLSCHMIDT.

* The canine Latin of the will renders this "nove insule."

Notes on our Popular Antiquities.

BY W. CAREW HAZLITT.

FAIRY MYTHOLOGY.



FAIRY RINGS.—Mr. Herbert Spencer has now shown that fairy rings are nothing more than the seeds shed by a particular kind of *fungus*, which, as Wollaston had previously observed, impoverishes the ground in which it grows to such an extent as to prevent the procreation of a new root in the second year. Thus the old fungus sheds its seed in a circular form, and perishes, leaving only the ring formed round it.

Robin Goodfellow.—The earliest allusion to him by name which has occurred to me is in one of the *Paston Papers*, under date of 1489, where the Northern Rebels' proclamation is said to be "in the name of Mayster Hobbe Hyrste, Robyn Godfelaws brodyr he is, as I trow."

Brownie.—The early Scottish poet, Dunbar, who died about 1515, in his *Dance of the Seven Deadly Sins*, speaks of two spirits called *Black-Belly* and *Bawsy-Brown*. War-ton thought it not unlikely that the latter might be identical with *Brownie*.

SORCERY OR WITCHCRAFT.

In the *Tale of the Basyn*,* where the priest rises in the night and lays hold of the enchanted basin, the latter remains immovably attached to his hands:

"His handys fro the basyn myzt he not twyn.
Alas, seid Sir John, how shall I now begynne?
Here is sum wychcraffe.
Faste the basyn con he holde,
And all his body tremeld for colde;
Leuer then a c. pounce he wolde
That hit were him rafte."

But the spell is eventually dissolved by the parson of the parish, who arrives on the spot with the husband; the basin fell from them; and they all fled for shame. The inference from the presentment of the priest and the parson as the bad and good genius of the piece perhaps is, that the story in its existing form was composed about the epoch of the Reformation.

* Hazlitt's *Popular Poetry*, iii. 50.

A very curious case, illustrative of this branch of our subject, occurred in Scotland in the earlier part of the reign of James VI. The parties to an intended murder first tested their probable success by shooting with arrows of flint at images of their proposed victims, made of *butter*.*

Some country people still slit the ears of their pigs to prevent them from being bewitched.

GHOSTS OR APPARITIONS.

White Lady.—In the family of Gould of Law-Trenchard, in Devonshire, was a White Lady, who is described as flitting at full moon through the long avenue, "sparkling like the spray of a waterfall, as she passes from shadow into light."

The Kelpie.—Mr. Campbell † says very little about this spectre, and what he does say, I confess that I do not perfectly follow. But in Mr. George Macdonald's *Ronald Bannerman's Boyhood*, 1871, there is a curious and rather thrilling account, which seems worth copying hither. It occurs in one of the tales which Kirsty, the female farm-servant, used to relate to the children—not, one hopes, towards bedtime, if they partook of the same character as this. The kelpie is described as an awful aquatic creature, emerging from its native element only to pursue human prey. One afternoon it appears that a shepherd's daughter, remarkable for her beauty, went to the glen to meet her lover, and after staying with him till it was dark, returned home, passing on the way the kelpie's lair. He had seen her, and because she was so fair, he desired to eat her.

"She heard a great *whish* of water behind her. That was the water tumbling off the beast's back as he came up from the bottom. If she ran before, she flew now. And the worst of it was that she could not hear him behind her, so as to tell whereabouts he was. He might be just opening his mouth to take her every moment. At last she reached the door, which her father, who had gone out to look for her, had set wide open that she might run in at once; but all the breath was out of her body, and she fell down flat just as she got inside.

* *Domestic Annals of Scotland*, i. 203.

† *Popular Tales of the West Highlands*, 1860, ii. 293.

"Here Allister jumped up from his seat, clapping his hands, and crying, 'Then the kelpie didn't eat her!—Kirsty! Kirsty!'"

"No; but as she fell, one foot was left outside the threshold, so that the rowan branch [which the shepherd kept over the door to prevent the kelpie from ever entering] would not take care of it. And the beast laid hold of the foot with his great mouth, to drag her out of the cottage and eat her at his leisure."

"Here Allister's face was a picture to behold! His hair was almost standing on end, his mouth was open, and his face as white as my paper."

"Make haste, Kirsty," said Turkey, "or Allister will go in a fit."

"But her shoe came off in his mouth, and she drew in her foot, and was safe."

But the more natural solution of the difficulty may be that the kelpie was a creature supposed or alleged to lurk among the kelp or sea-weed, which in some coasts not only grows to an incredible height and size, but disposes itself in all sorts of fantastic and weird forms.

What the origin of the word Kelpie may be, I do not pretend to know, and I am almost afraid to guess. It seems barely possible that it may have been a corruption of *Cyclops*, because superstition made the Scottish spirit one-eyed, as an imperfectly authorized tradition makes Polyphemus and his countrymen, or rather Polyphemus, for of the rest no description is given in the *Odyssey*. Mr. Campbell says the Cyclops was a water-spirit, as well as the kelpie, for no better reason apparently than because he was sometimes fabled to be the son of Neptune. There is surely no hint of such an idea in Homer. There is a good deal of uncertainty and confusion about the Cyclopes, which it might be both practicable and profitable to remove. But the connection between them and the kelpie, if any, was probably linked to the popular notion that Polyphemus had only a single eye, and that *Cyclops* necessarily meant that.

Corpses.—The prejudice that the presence of a dead body upon shipboard is fatal to the vessel, we find noticed in Twyne's *Pattern of Painful Adventures*, first printed about

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1576*: "Howbeit in the hottest of the sorowe the gouvernour of the ship came vnto Apollonius, saying: My lord, pluck vp your heart, and be of good cheere, and consider I pray you that the ship may not abide to carrie the dead carkas, and therefore command it to be cast into the sea. . ."

GIPSIES.

In Dekker's *Lanthorne ana Candle-light*, 1608, sign. G 2, the Gipsies are called *Moone-men*, and a section is devoted to an account of "a strange wild people, very dangerous to townes and country villages," as they are called; and Dekker draws a picture of them, which closely corresponds with our experience of their modern descendants or representatives. I am sorry that his account is too long for transfer hither.

My friend Dr. Diamond, of Twickenham, tells me that when he was a boy, a gipsy chief died in his neighbourhood, and over the place of interment his followers laid a black coffin-shaped stone of peculiar appearance; and it was their practice every year to come and sit in a circle round the stone, as a mark of homage to the departed.

CHARMS.

Among the *Paston Letters* is one from Margaret Paston to her husband, who was ill in London, dated from Oxnead, 28th September, 1443, from which I shall quote the following passage, as it illustrates a very curious superstition of the time: "My moder," says the writer, "be hestyd a nodyr ymmage of wax of the weytte of yow to oyer Lady of Walsyngham, and sche sent iiij. nobelys to the iiij. Orderys of Frerys at Norweche to pray for yow, and I have be hestyd to gou on pylgreymmays to Walsyngham, and to Sent Levenardys for yow. . ."

Some charms for curing the toothache are printed in the first volume of *Reliquie Antiquæ*, 1841.

In a letter to Lord Cromwell from Dr. Leighton, about 1537, occurs this passage, which more properly belongs elsewhere: "I send you also Our Ladys Girdle of Bruton red silke, a solemn relike, sent to women in travail."

Pepys seems to have believed in the virtues

* Undated edit., sign. E 4, recto.

of a hare's foot as a preservative against the colic; but he did not at first apply it properly; for in the *Diary*, January 20, 1664-5, there is this odd entry: "Homeward, in my way buying a hare, and taking it home, which arose upon my discourse to-day with Mr. Batten, in Westminster Hall, who showed me my mistake, that my hare's foot hath not the joynt to it, and assures me he never had his cholique since he carried it about him; and it is a strange thing how fancy works, for I no sooner handled his foot, but I became very well, and so continue."

In Killigrew's *Parson's Wedding*, 1664 (Hazlitt's *Dodsley*, xiv. 500), Wanton asks Wild to let her *shake her smock over him*, before he goes into the widow's chamber, for luck's sake.

RURAL CHARMS.

Dock and Nettle.—This remedy is mentioned by Fraunce in the *Third Part of the Countess of Pembrokes Yuychurch*, 1592.

POPULAR ERRORS.

It is, no doubt, erroneous to suppose that elephants are terrified by the grunting of pigs, a superstition noticed by Charles Gibbon in his *Order of Equality*, 1604, sign. A 3.

Mandrakes.—This is mentioned as a plant in some of the early lists, but without any reference to its miraculous properties or double gender. In 1741 appeared *An Historical Account of Mandrakes, both Male and Female. With a particular Account of those which Rachel long'd for*. It is an anonymous tract tracing back the mandrake to the earliest period of Biblical history, and exhibits the opinions of all or most of the ancient naturalists on the subject.

The Barguest.—"The great cavern of Tangrogo," notices Mr. Williams,* "was formerly believed to be enchanted, and to contain hidden treasures, guarded by a great dog of a supernatural species, kept there by the Three Fairy Sisters, whose footmarks were always to be seen in the mud of a small lodgment of water within the mouth of the cavern." This cavern is in the commote of Isdulas in Denbighshire.

In Rowley's *Woman never Vext*, 1632, mine host says of his disorderly guests:

* *Denbigh and its Lordship*, 1860, p. 224.

"The bull-beggar comes when I show my head."

Old Cole.—See Allie's *Antiquities of Worcestershire*, 1856, p. 452. But for a reason which will be, perhaps, made apparent by a reference to the 2nd edition of my *Proverbs*, 1882, pp. 315-16, I do not place much reliance, or any at all, on the theory propounded in Allie's.

In the comedy of *Look About You*, 1600, there is an allusion to *Old Cole*, where it appears to be used as a sort of common nickname or by-word:

Rob. Ah, old Cole, now look about: you are catcht.

And in the Stationers' Registers, under date of January 25, 1636-7, occurs *The History of Old Cole of Reading*, as if it were some well-known popular tale or legend.

Now, does it not appear very probable that this Old Cole was the same as the famous hero of romance, Thomas Cole, of Reading, whose real or supposed history and eventual murder at Colebrook by the host and hostess of the Crane Inn, Master and Mistress Jarman—of whom the latter might have supplied Shakespear with a hint for Lady Macbeth—are so entertainingly related by Deloney? A book which became extremely popular, and of which indeed the earliest impressions have perished, would naturally have diffused itself far beyond the topographical limits which the writer has assigned to it; nor can we be quite assured that the employment of the term "Old Cole" in a tract of 1592, as I have mentioned in my *Proverbs*, 1882, p. 315, did not originate in the same person, whose reputation was of course the ground for making him the subject of a book.

MISCELLANIES.

The Royal Signet.—In *Adam Bel*, 1536, where Cloudesly is in Carlisle, about to be executed, his two comrades, Bel and Clym, knock at the town gate; and when the porter comes, they show him what they pretend to be *the king's seal*, which procures their admission:

"The porter had ween'd it had been so,
And lightly did off his look:
'Welcome be my lord's seal,' said he;
'For that shall ye come in.'"

Fox, in his *Book of Martyrs*, who is followed by the writer of the fifth act of

Henry VIII., relates how, in view of the summons of Cranmer before the Council, Henry sent for him, and in case the Council would not listen to him, delivered him his signet, which he was to exhibit as a token to them that they were discharged from their deliberation upon his matter. It is a graphic and affecting passage—more so in the prose book than in the drama; and again in the ballad-poem of *Robin Hood and Queen Katherine*, the royal page sent to the outlaw by the queen, says to Robin:

"She bids you post to fair London court,
Not fearing any thing;
For there shall be a little sport,
And she hath sent you her ring."

The effect of which delivery is to satisfy the bold archer that he may go in safety with such a passport.

So, in the *Blind Beggar of Bednal Green*, by John Day, 1659, Old Strowd, desiring that £100 should be sent him, forwards his ring to the holder of the money as a token.

Neck-verse.—A story, which appears to be alluded to in the play of *Gammer Gurton's Needle*, written about 1566, is told in *Pasquil's Jests*, 1604, relevant to this old practice. It is of a man condemned to death at the Oxford Assizes, and being prompted by "a scholar" to the neck-verse, as the man himself could not read, at a certain place the scholar whispered him to take away his thumb, which prevented him from seeing the print, and the convict, misapprehending, repeated, "Take away thy thumb," upon which the judge ordered his removal. But when he was on the ladder, and just ready to be hanged, he cried, "Have at you daisy yonder!" and leapt off the cart.

Glastonbury Thorn.—Dr. Leighton, writing to Cromwell about 1537, says: "Pleasith it your worship to understand that yester night we came from Glastonbury to Bristow? I here send you for relics two flowers wrapped up in black sarcenet, that on Christmas even will spring and burgen, and bear flowers."

Manningham, in his *Diary*, May 2, 1602, records, apparently as something of which he had heard, that "At Glastonbury there are certaine bushes which beare May flowers at Christmas and in January."

"This tree," says Worlidge,* "flourished

* *Systema Horticulturae*, 1677, p. 88.

many years in Wilton Garden near Salisbury, and, I suppose, is there yet; but is not altogether so exact to a day as its original from whence it came was reported to be; it's probable the faith of our ancestors might contribute much towards its certainty of time. For imagination doth operate on inanimate things, as some have observed."

Will o' the Wisp.—Lady Bradshaigh, writing to Richardson, the novelist, in relation to their meeting in the Park, when he did not recognise her, remarks: "I . . . had an opportunity of surveying you unobserved, your eyes being engaged amongst the multitude, looking, as I knew, for a certain *gill o' the wisp*, who, I have a notion, escaped being known by you."

He and She Holly.—"Mary," says Gascoigne, in the *Pleasures at Kenilworth*, 1576, "there are two kinds of *Holly*, that is to say, he *Holly* and she *Holly*. Nowe some will say that the she *Holly* hath no prickles, but thereof I entermeddle not."†

Clameur de Haro.—I presume that the *Ara* mentioned in Walford's *Fairs, Past and Present*, 1883, p. 9, is another form of *Haro*, being the cry when the settling-time arrived at a certain stage in the operations.

The following remarks appeared in the *Daily News* for June 1, 1882: "Several learned members of the French Académie des Sciences have come to the conclusion that the old-fashioned 'Clameur de Haro' might be revived to advantage in civil procedure, as a means of enabling small landed proprietors and other humble owners of house property to fight their more wealthy opponents on better terms than they can under the existing laws. It is scarcely probable that the French Parliament will legislate in the sense suggested, but in the course of the discussion which has been going on, M. Glasson, who read a long essay on the subject, gave some very interesting information as to the origin of the word. According to M. Glasson the 'Clameur de Haro' is identical with the 'Legatro' of the Bavarians and the Thuringians, and the first trace of it in France is to be found in the 'Grand Coutumier de Normandie.' The 'Clameur de Haro,' or cry for justice, only resorted to in criminal cases at first, is referred to under the name of 'Clamor

† *Poems*, by Hazlitt, ii. 129.

Violentiæ' in the Saxon laws. It may be assumed, therefore, that when William the Conqueror came to England, he found the equivalent of the 'Clameur de Haro' in existence, and the changes which he made in the application of it tended to bring the English mode of procedure into closer conformity of detail with that which prevailed in Normandy. In course of time the 'Clameur de Haro' was made applicable to civil as well as to criminal affairs, and long after it had fallen into disuse for the latter—its utility becoming less and less as the organization of society grew more perfect—it was retained in use throughout the north-west provinces of France for cases of disputed possession, and was not actually repealed until the close of the last century. It still exists in the neighbouring Channel Islands, and the owners of property attach great value to it. A very striking instance of this was afforded in Jersey the other day, the owner of some property through which a railway was to be cut raising the 'Clameur de Haro.' He was so stout that he had great difficulty in fulfilling the indispensable formality of falling on his knees and getting up again with the cry in old French—'Haro! Haro! A l'aide, mon Prince, on me fait tort.' It is not stated whether he gained his point, but there can be no doubt as to the attachment of the Channel Islanders to this survival of the Middle Ages."

In the *Encyclopædia* of Chambers, 1874, v., 699 *back*, there is an implied suggestion, which is probably of no weight whatever, that *Haro* is a corruption or abbreviated form of *Ha! Rollo!* the appeal of the party having been originally to Duke Rollo.

Reviews.

Limbus Patrum Morgania et Glamorgania: being the Genealogies of the older families of the Lordships of Morgan and Glamorgan. By GEORGE T. CLARK, F.S.A. (London: Wyman and Sons, 1886.) Royal 8vo., pp. vi-620.

IN a handsomely bound and printed volume, Mr. Clark has given us a series of succinct genealogies of the principal families of South Wales. Some of these originally appeared in the *Merthyr Guardian* many years ago. They have now been rescued from oblivion, and additions made to them from the MSS. in the

possession of Mr. Octavius Morgan; and from Sir Thomas Phillipp's *Glamorganshire Pedigrees*: the style and arrangement of the latter having been followed in the present volume.

The mass of genealogical material contained in the 600 pages of the book before us is overwhelming. That it represents years of industrious labour is evident; and its issue is a matter of congratulation for both author and publishers. It is impossible to criticize such a work; and we have but few means of testing its accuracy, without which every work of this nature is worse than useless.

We naturally turn to the family which derives its name from the Lordship, viz., that of Morgan; and this will serve to illustrate the nature of the work.

Family histories are, as a rule, limited in interest to the scions of the "Houses" whose fortunes or vicissitudes they illustrate; and to those who by intermarriage come within the pale of relationship with them and share in the glory of their ancestors. But in every family there is usually some one whose character and actions have given a lasting renown to his name, investing it and all concerning him with a public and general interest, apart from the length and interest of his pedigree. Nor are we at a loss for such interest in the Morgan family. There are at least two members of this family who have rendered themselves conspicuous in their generation by their martial bravery; the one by land, and the other by sea. Of these, Sir Thomas Morgan, a Parliamentary general, and Monk's "right-hand," is well known to those students who draw their history from original sources. The other, Sir Henry Morgan, called "the Buccaneer," is familiar to lighter readers from his adventures, which have furnished incidents for thrilling stories of sea-fights, hair-breadth escapes, and piratical adventures. From our childhood he has been familiar to us; figuring in juvenile literature as a most lawless piratical chieftain, exciting alike our awe and admiration. Under the titles of *Sir Henry Morgan the Buccaneer*, and *The Knight of the Black Flag*, he has been made to undergo numerous adventures at the hands of the sensational novelist. His life and actions are portrayed as black as the flag which bore his ensign—the "skull and crossbones." He is represented as everything that is heartless, as burning cities to the ground, and massacring the inhabitants; committing infamous atrocities on defenceless women; and finally dying an awful death, crying out in his last moments for "more human food," and surrounded by demons. The illustration on the covers of these volumes is quite in keeping with their contents. In these highly coloured cartoons Sir Henry is pictured as a most terrible-looking villain, with the conventional broadsword, and the usual complement of "scalpers" and "six-shooters" in his belt.

It has been to no purpose that his character was completely vindicated half a century ago, when he was proved to have been as peaceful and law-abiding an Admiral on the high seas in those days as one could wish for. In addition to this, on his return to London he was received at Whitehall with every honour by Charles II., and Evelyn paid him many attentions.

The parentage of Sir Thomas and Sir Henry Morgan has long been a *crux* to genealogists. It has frequently been discussed in *Notes and Queries* and

elsewhere, but without any satisfactory result. Many of our readers, who might not otherwise be interested in Mr. Clark's work, will refer to it to see how he disposes of the vexed question; but we regret to say they will be much disappointed.

On turning to page 15 of the volume before us, we find that Sir Henry is stated to have died in 1684. This is incorrect, as he died in 1688. We should, however, be inclined to regard this merely as a typographical error, were it not that more serious discrepancies confront us on the same page.

On examining the genealogies given, we find a deliberate "tacking on" of generations entirely fictitious, in which three persons are made to stand in the relationship of father, son, and brother respectively, when it is evident upon the face of it that no such relationship could ever have existed between them.

We are told that Robert Morgan was living in London in 1676. That he was the father of (1) Sir Henry Morgan, "the Buccaneer," born 1635, died 1684(8); and (2) Sir Thomas Morgan, died 1670, aged 73, thus born in 1597. From these statements it appears that Sir Thomas Morgan, the younger brother, was born thirty-eight years before Sir Henry, his elder brother; that his father survived him, and, living in 1676, would be over one hundred years of age. There is what old commentators would have called a *hiatus valde deplorabilis* between these statements. Nor has it been caused by any "slip" in dates, but is in our opinion wholly inexcusable. Whether this most erroneous information has been obtained from the MSS. in the possession of Mr. O. Morgan—which seem to have been Mr. Clark's principal source of information—or not, we cannot tell; but whatever its source, it should at once be expunged.

On the same page (15) no mention is made of the baronetcy of Sir Thomas Morgan, although his son receives the accolade at the hands of the author. On page 327, William Morgan, of Pencarne, is stated to have died in 1540, and to have married in 1546; and on page 323 the second Sir Edward Morgan, of Llan-tarnam, is entirely omitted. The third Sir Edward is misrepresented as being the son of the first baronet, and as the brother of Sir James Morgan, the fourth baronet. We have referred to Courthope, Burke, and other authorities, who all agree in recognising the existence of the second baronet.

An "errata" to the volume would probably dispose of many accidental errors; our discoveries, such as they are, have been made when glancing through the work.

In addition to the Morgan genealogy, similar information is given regarding the Herbert, Lewis, and many other families; and the key pedigrees are not the least useful feature of the work. At the same time, it must not be supposed that the volume furnishes exhaustive genealogies of the different families. It has, however, succeeded in its design of giving a synopsis of each generation.

An interesting portion of the volume is devoted to the "Advenæ," or those "strangers" who settled in the lordship after the Norman invasion. These were for the most part the followers of Fitz Hamon, and amongst them appear the families of Awbrey, Basset,

Le Fleming, Vann, Turberville, Stradling, Kemeys, and others.

It is curious to observe how the majority—in some cases the whole—of the branches of the great families recorded in this work have become entirely extinct. Of the once innumerable branches of the Morgan family alone, not a single male descendant is known to be living in the county at the present day, Lord Tredegar representing it by the distaff only. There are, of course, many Morgans now resident there; but none who can prove their connection with the original stock, the descendants of Cadivor the Great; and even if they were able to do so, it would probably be through the "bend sinister" only.

It would be an interesting study for the physiologist to determine the cause of the decay and extinction of these once numerous and powerful families. It is remarkable that their marriages were always confined to families living within a certain radius of them. Whether in process of time the consanguinity thus engendered by violating the laws of Nature—together with the frequent intermarriage of cousins—tended to produce this extinction, or whether it was occasioned by natural exhaustion, can only be matter for curious conjecture. But however this may be, it is certain that in the majority of cases all the branches of these families have gradually died out and become extinct.

It will be for the genealogist of the future to determine the place of Mr. Clark's work compared with books of its class. This cannot be done until it has been continually referred to, and its merits and demerits brought to light. But whatever the verdict eventually may be, we feel sure that to the remotest time both English and Welsh genealogists will feel grateful to Mr. Clark for his laborious volume.

The Western Antiquary. Edited by W. H. K. WRIGHT. (London, Plymouth, and Exeter: Elliot Stock, March, 1886.) 4to.

This part contains a portrait of the Rev. H. T. Ellacombe, F.S.A., who died last year, besides a sketch of a wayside directing cross. Among the notes we may mention "The Shapleighs of Devonshire," by W. M. Sargent; "Vineyards in Somersetshire," and an account of "A Curious Cornish Custom," by Mr. J. A. Porter. Dr. Brushfield continues his valuable "Raleigh Bibliography," a feature of this journal which is of more than local interest.

The Parish Church of Stratford S. Mary, Suffolk.

By the Rev. J. G. BREWSTER. (Colchester: Mattacks.) 8vo., pp. 16.

This pamphlet records the restoration (by the munificence of the late rector) of the exceedingly interesting church of St. Mary, at Stratford, near Dedham, in the pleasant valley of the Stour. Among the many striking churches of which Suffolk can boast, the subject of this pamphlet may claim a worthy place. The most remarkable feature is a series of inscriptions (including, curiously enough, the alphabet itself), "in large bold characters of stone lined with flint," on the outer walls of the church. These are mainly commemorative of a family of wealthy clothiers,

by whom large additions were made to the fabric about the close of the fifteenth and beginning of the sixteenth centuries. The restoration would seem to have been carried out in a most reverential and satisfactory manner.

Mythical Monsters. By CHARLES GOULD. (London: W. H. Allen and Co., 1886.) 8vo. pp. i-407.

Mr. Gould declares, in no uncertain voice, that he belongs to the new school of folk-lorists—to those

man on reindeer antlers (Figs. 1 and 2); and thirdly, he invades the territory of the zoologist to point out how the facts of nature are more marvellous than the imaginations of man, when, as in the case of Swift's wonderful conceptions of men and animals in Brobdingnag and Lilliput, "the peculiar and essential similarities of the story are quite equalled, or even surpassed, by creatures which are, or have been, found in nature." We must go on with this quotation, it is so interesting: "The imaginative diminutive cows which Gulliver brought back from Lilliput, and



FIG. 1.—DRAWING BY PALÆOLITHIC MAN.

who think Mr. Andrew Lang's view of comparative folk-lore is a much more rational view than that of Professor Max Müller. We gladly welcome Mr. Gould among the increasing band of scientific folk-lorists, and we can unhesitatingly say that his book entitles him to take rank among the foremost of the scholars who are now paying so much attention to this subject.

The view Mr. Gould takes of mythical monsters is,

placed in the meadows at Dulwich, are not one bit more remarkable, in respect to relative size, than the pigmy elephant whose remains have been found in the cave deposits of Malta, associated with those of pigmy hippopotami, and which was only two feet six inches high; or the still existing *Hippopotamus liberiensis*, which M. Milne Edwards figures as little more than two feet in height."

From such vantage-ground as these researches in

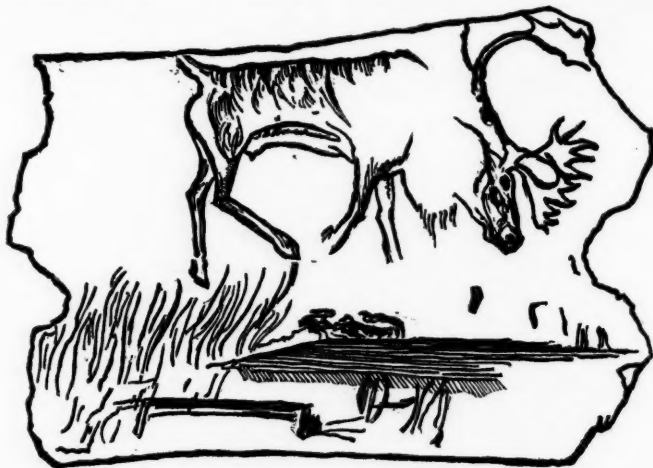


FIG. 2.—DRAWING BY PALÆOLITHIC MAN.

what they are the reflex of real monsters. To prove his case he applies first of all to geology and its magnificent scientific results. The skeleton of the mammoth, of the iguanodon, the remains of other great monsters which have been found from time to time in the various strata of geological formation, are first of all grouped together to get at some idea of what kind of animals primitive man beheld during his early wanderings on the globe. Then Mr. Gould takes a few specimens of man's rude drawings of these animals, such, for instance, as the engravings of palæolithic

the realms of scientific fact give him, Mr. Gould passes on to the realms of scientific tradition. "It is easier," says Mr. Gould, and we endorse his opinion, "to suppose that the palsy of time has enfeebled the utterances of those oft-told tales, until their original appearance is almost unrecognisable, than that uncultured savages should possess power of imagination and poetical invention far beyond those enjoyed by the most instructed nations of the present day; less hard to believe that those wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and

monsters of all descriptions, are transformations, than to believe them to be inventions." This is the keynote of Mr. Gould's researches. He discusses the various traditions which have clustered round dragons, the sea-serpent, the unicorn, and the Chinese phoenix, and he pronounces in favour of believing all

yield up some of the lost chapters of man's long and eventful history on earth.

Folk-lore is not what it was ten years ago, nay even five years ago; and the book which Mr. Gould has placed before students is well calculated to stimulate research and study into this fascinating subject.

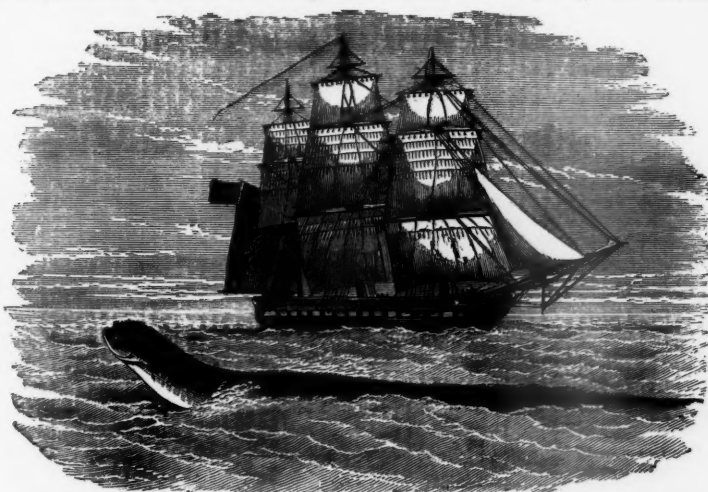


FIG. 3.—SEA-SERPENT SEEN BY THE CREW OF H.M.S. "DÆDALUS" IN 1848.

these creatures of tradition to have been once creatures of nature, ably and clearly pointing out that man has at all times observed, and feared, and fought against, and conquered, the animals who have come across his path; and it is the fossilized records of these doings which have now become a science amongst modern thinkers—a science that is asked to

There are few works, indeed, which we can so confidently recommend to our readers as this one. The valuable text and useful notes are greatly improved by the many illustrations of curious and fantastic creatures, of tradition and of nature; and we must thank the publishers for allowing us to give some specimens to illustrate this review.

Popular County Histories:—A History of Norfolk. By WALTER RYE. *A History of Devonshire, with a Sketch of its Leading Worthies.* By R. N. WORTH. (London: Elliot Stock, 1886.) 8vo.

Certainly Mr. Stock must be congratulated upon one fact in connection with this important series of books, namely, that he appears to have got the best writers to 'take up' the two volumes already issued. No one will dispute with Mr. Rye the position of first amongst Norfolk antiquaries; and Mr. Worth has been so long and well known as an assiduous and successful researcher into Devonshire antiquities, that he seems to be singled out as one who should have been asked to undertake the present volume.

We do not quite know that the plan of either volume thoroughly comes up to the standard of local history which is to be expected in the present day; but be this as it may, the books give a very able and careful summary of a subject which covers a very extensive area of inquiry. It is not easy to give a comprehensive view of a county history in a small compass, and we recognise to the full the ability displayed in these two volumes, in giving in a clear and lucid manner

the main features of the local history involved. Mr. Rye's volume deals with aspects of Norfolk life which will be found to emanate from special research of a very important kind; and when we pass from the chapters on Norfolk before the Normans, the Norman Conquest, the results of the Conquest, the Norfolk of Elizabeth and the later history, to those later chapters on the old peasant life, the gentler life, the town life, and other forms of social history, we feel we are in the hands of an authority who is dealing with his subject upon lines he has chalked out for himself. Similarly, though in a different fashion, Mr. Worth has facts and phases of Devonshire history to bring out, which are the results of his own individual research. He divides his book somewhat differently, and, if we may say so, not so scientifically as Mr. Rye. He takes the towns and districts as his guide, Mr. Rye the facts and events. Mr. Worth is more local, Mr. Rye more general. Both are excellent, and each illustrates his particular plan of procedure well and ably; but we venture to hope that future writers in the series will follow Mr. Rye's plan rather than Mr. Worth's.

We cannot do more than thus indicate the general

features of these excellent handmaids to national history, and we must conclude by saying that our readers will find plenty in these well-printed and handsomely bound volumes to repay them for study. Both volumes are full of local colour and local knowledge of a special kind.

Mellifont Abbey in the County of Louth, its Rise and Downfall. By K. F. B. (Dublin: Hodges, Figgis and Co., 1885.) 12mo., pp. 45.

Romsey Abbey, or a History of the Benedictine Nunnery founded in the tenth century at Romsey in Hampshire. By A. LITTLEHALES. (Romsey: Chignell, 1886.) 8vo., pp. vi-52.

These two little pamphlets have reached us about the same time, and we cannot help wishing that local antiquaries would set to work to produce similar histories of the ecclesiastical foundations in all parts of the country. Such a series would be of great help to the archaeologist and historian. Both these histories seem to have been written with care and ability, and they are useful additions to ecclesiastical archaeology.

A Glossary of the Dorset Dialect, with a Grammar of Word-shaping and Wording. By WILLIAM BARNES, B.D. (Dorchester and London: Trübner, 1886.) 8vo., pp. viii-125.

The venerable author of this important addition to dialect literature is the one man who could produce such a work with the greatest amount of local information at his command, and we rejoice to think that he has not allowed his advanced years to interfere with his project. We could not well do without a Dorsetshire dialect glossary. The county is redolent with words of almost unique value and interest, and Mr. Barnes's knowledge of the various phases of dialect studies enables him to rescue and record words and peculiar formations which, in less able hands, might have been overlooked. Of course there are words which are to be found in other counties, but we do not grudge their appearance in this glossary. There are words, too, which have a history attached to them of some considerable importance, such, for instance, as the names of local offices, the names of birds and insects and local agricultural terms, which we are glad to see are included; and another feature of this glossary which strikes us as of value is the interesting scraps of folk-lore which are recorded in illustration of certain words or expressions.



Meetings of Antiquarian Societies.

Society of Antiquaries.—March 11.—The President in the chair.—The Rev. H. M. Scarth sent for exhibition some photographs of a Roman altar discovered at Bath, about 30 inches in height by 17. —Rev. Brymer Belcher exhibited two pieces of em-

broidery, representing the Virgin and Child, and St. Giles, worked in silk and gold thread, and the hands and faces painted. They were apparently of the sixteenth century.—Mr. Milman gave an account of a grant by Henry VI. of the waste water flowing from the Palace of Westminster to the inhabitants, which was found in St. Margaret's Church.—Mr. Peacock exhibited two mediæval seals, the property of Lady Fitzhardinge, one of which represented a cat devouring a mouse, with the motto, "Gret wel gibbe our cat."—Mr. E. St. F. Moore exhibited a few Roman and other antiquities found in Suffolk.

March 18.—The President in the chair.—A paper written by M. Gaillard was read describing a manufactory of flint implements found at Beg-er-Goalenec, on the Bay of Quiberon. The flints used were not found in the immediate neighbourhood, but had been conveyed thither from distant parts. The skeleton of the manufacturer was found on the spot.—Mr. Brooking Rowe exhibited a silver caudle-cup ornamented with a lion and unicorn, and a metal boss, or badge, with the letters P. M., and the words "Nul aultre."—Mr. Hilton exhibited and presented two tiles from Chichester Cathedral, of the fourteenth century, ornamented with a fleur-de-lis and a quaterfoil.—Mr. Maw exhibited a dark glass bottle found built into the wall of Wenlock Abbey, the shape being one common in the seventeenth century; and also a grey Sicilian water-jug, with an ornamental strainer to keep out insects.—Archdeacon Pownall exhibited a medal of Pope Paul III., containing his arms and those of the University of Dillingen—a pelican in her piety.

March 25.—The President in the chair.—Mr. J. G. Waller exhibited a wooden coffer covered with brass plates with flowers in *repoussé* work, purchased from a hawker in Suffolk a few months ago.—Mr. G. M. Arnold, by permission of the Bishop of Southwark, exhibited a number of examples of ancient needlework, chiefly chasubles and orphreys, formerly the property of Canon Rock.—Mr. A. W. Franks exhibited an Italian embroidery with figures of Our Lady and the Holy Child, evidently a copy of a Byzantine painting.—The vicar and churchwardens of St. Petrock's, Exeter, exhibited an ancient pall of counterfeit bawdekyn with a cross and border formed of old cope orphreys.—Mr. T. F. Kirby read a paper "On the Alien Priory of Hamble."

Anthropological Institute.—March 9.—Mr. John Evans, V.P., in the chair.—Mr. A. J. Evans read a paper on "The Flint-Knapper's Art in Albania." During a recent journey, Mr. Evans was so fortunate as to observe, in a street of Joannina, an old Albanian flint-knapper practising his art. The place where he obtained his flints was about two hours' journey from Joannina. The flints were mostly of tabular shape, scattered in profusion about the summit of a limestone plateau; but Mr. Evans was unable to discover any signs of their having been used for manufacture in ancient times.—The following communications were read by the secretary: "A few Stone Implements found in South Africa," by Mr. W. H. Penning; and "Some Prehistoric Finds in India," by Mr. Bruce Foote.

March 23.—Mr. Hyde Clarke, V.P., in the chair.—Capt. C. R. Conder read a paper "On the Present Condition of the Native Tribes in Bechuanaland."

Historical.—March 18.—Mr. Hyde Clarke, V.P., in the chair.—Mr. O. Browning read a paper "On the Flight of Louis XVI. to Varennes: a Criticism on Carlyle."—A discussion followed.

Numismatic.—March 18.—Dr. J. Evans, President, in the chair.—Mr. H. Montagu exhibited an Anglo-Saxon penny of Athelstan, reading *ÆTHELSTAN REX SAXORVM*, reverse *ELE. MONTA* [*sic*] *LVND. CIVIT.*, showing that pennies with the king's title so expressed were coined at London as well as at the hitherto recorded Mercian towns of Derby, Nottingham, Oxford, and Tamworth.—Mr. A. J. Evans exhibited a specimen of the extremely rare tetradrachm of Gela, in Sicily, of the fifth century B.C., having on the reverse the legend *ΣΕΙΠΘΙΑΣ* accompanying the type of a goddess, perhaps Persephone, placing a wreath upon the head of the river-god Gelas, represented as a bull with human head.—Mr. T. Jones communicated a paper on the rare didrachm with the owl on the obverse and incuse square diagonally divided on the reverse, which was attributed by Beulé to Athens, but which the writer preferred to assign to Chalcis, in Euboea.—Mr. Head read a paper on the coins discovered on the site of Naucratis during the recent excavations conducted there by Mr. F. Petrie. He also exhibited to the meeting specimens of the coins found, ranging in date from the time of Amasis, B.C. 530, down to that of the Emperor Commodus, A.D. 190.—Mr. R. W. Cochran Patrick communicated a paper on some unpublished varieties of Scottish coins of David I., Malcolm IV., Alexander III., and David II.

Hellenic Society.—March 11.—Professor C. T. Newton, V.P., in the chair.—Mr. A. S. Murray read a paper on "Antiquities from the Island of Lipara."—Mr. A. J. Evans read a paper on "Recent Discoveries of Tarentine Terra-cottas." First sketching the topography and remains of the ancient Hellenic city, and showing what light had been thrown upon them in the course of the recent harbour-works, and by the researches of Prof. Luigi Viola, Mr. Evans proceeded to refer in detail to the finds of terra-cottas which have been specially important. Among them were three extensive deposits of *ex votos* connected respectively with three local sanctuaries, one of Apollo, and the other two of Chthonic deities, besides a highly interesting series from tombs. Specimens of these, acquired by Mr. Evans during repeated visits to the spot, were shown to the meeting, and will eventually be deposited in the Ashmolean Museum at Oxford.

Royal Asiatic Society.—March 15.—Col. Yule, President, in the chair.—After an introductory notice by the President, a letter was read from Capt. the Hon. M. G. Talbot, on a recent visit he paid to the rock-cut caves of Bamian in Northern Afghanistan.

New Shakspeare.—March 12.—Dr. F. J. Furnivall in the chair.—The Rev. W. A. Harrison read the conclusion of his paper "On William Herbert and Mary Fitton in connection with Shakspeare's Sonnets."—Mr. J. S. Stuart-Glennie read a paper "On Shakspeare and the Welcombe Enclosures," and the conclusion to be drawn from the entry in Greene's MS. diary, "W. Shakspeare telling J. Greene that I was not able to beare the enclosynge of Welcombe."

Geological.—March 10.—Prof. J. W. Judd, President, in the chair.—The following communications

were read: "On the Alteration of Coarsely Spherulitic Rocks," by Mr. G. A. J. Cole, and "Account of a Well-sinking made by the Great Western Railway Company at Swindon," by Mr. H. B. Woodward.

British Archaeological Association.—March 17.—Mr. G. R. Wright in the chair.—The discovery of a remarkable prehistoric monument at Langley Burrell was announced.—Mr. M. North exhibited a drawing of the curious red-brick arches found during some excavation works on the site of the Duke of Suffolk's palace in the Borough, Southwark.—Mr. E. Way described some recent discoveries at St. Margaret's Hill, Southwark.—Dr. Woodhouse exhibited a fine series of London medals illustrative of many buildings which have passed away.—Mr. Loftus Brock described a collection of the gun-money coins of James II. struck prior to the battle of the Boyne, showing some singular reductions in size as the King's Exchequer declined.—Col. Adams described a visit to the statues found at Clapham.—A paper was read by Mr. de Gray Birch "On the Legendary History of St. Nicholas of Myra."

Archæological Institute.—March 4.—Mr. J. T. Micklethwaite, V.P., in the chair.—Mr. W. T. Watkin communicated a paper "On Roman Inscriptions discovered in Britain in 1885."—Mr. Wardle read a paper "On the Ancient Buildings of the Charterhouse."—Mr. J. Bain read a paper "On the Grahams, or Græmes, of the Debateable Land, the oblong stretch of wild country lying on the Scottish side of the waters of Esk and Liddel."—Among the objects exhibited were copies of plans serving to illustrate the history of the Charterhouse.

Philological Society.—March 19.—Prof. Skeat, President, in the chair.—Mr. Whitley Stokes read a paper on "The Old-Breton Glosses at Orleans." These glosses were discovered in 1877 by the late Mr. Henry Bradshaw (whose learning and generosity Mr. Stokes warmly acknowledged) in a Latin MS. of the tenth or eleventh century, preserved in the library of Orleans, and numbered 193. The chief contents of this codex are the three collections of Irish canons published by Wasserschleben in his *Die irische Kanonensammlung* (Leipzig: 1885).

Geographical.—March 22.—The Marquis of Lorne, President, in the chair.—The paper read was "Burma, the Country and People," by Mr. J. A. Bryce.

Cambridge Antiquarian Society.—March 15.—The Rev. G. F. Browne, B.D., President, in the chair.—Mr. W. M. Fawcett gave the following account of his visit to a chained library at Zutphen: "On arriving at Zutphen, we went to the cathedral, which we found to be a large church, somewhat dismal, like most other Dutch churches; but it has two things worthy of note: one is a beautiful brazen font and cover, and the other a large library of chained books. The library occupies the south aisle of the choir, and is continued partly round the apse: the desks are set at right angles to the walls, as in most libraries: they are 9 feet 2½ inches long, and between each desk there is a seat. Ten of these desks are fairly finished with carved ends, but they are only 1½ inches thick. The quaint dolphin terminations with a pine-apple between each are effective, and there is a subject on each. The eight others were plain and had no carving. The

books were chained by a light chain—each link $1\frac{1}{2}$ to 2 inches long, and quite narrow, and made of $\frac{1}{8}$ " metal. The chain was attached at the top of the last cover of the book, and the upper end slid on a rod; this rod passed simply through the wall-standard, and finished at the outer standard with a hasp, which fitted on a lock-plate, and held the rod when locked, so that it could not be drawn forward. It seems now to be nailed, so that the books cannot be taken away at all; but there was evidently a system of locking originally, so that books could be removed with special leave. There are in all 316 books chained in this manner. Those I looked at were seventeenth-century books, and well bound, but in lamentable condition. I rubbed several of the bindings and exhibit them. The whole place is damp and utterly uncared for, and I fear that there will not be many books left in a few years, unless more care is taken of them. The desks are not dissimilar to those in the library at Trinity Hall, but *there* the rod is below the shelf, and the chain was attached to the book at the side-edge of the book. None of the old chaining remains at Trinity Hall; but the arrangement by which it was done is quite clear, and one or two books have been chained as examples."—Mr. Fawcett proceeded to give some extracts from a journal of a tour made by Mr. Essex in Flanders in 1773.

Bath Natural History and Antiquarian Field-Club.—March 10.—The first paper read was from Mr. Horace B. Woodward, on the "Geology of Brent-Knoll." Owing to the absence of sections, the structure of that remarkable hill, rising some 400 feet from the alluvial flats of the Burnham level, has always been somewhat doubtful, especially as regards its lower portion. Hitherto the sequence of the beds has been, Inferior Oolite on the top, Midford Sands next, then Upper Lias, followed by Middle Lias and Lower Lias at the base. From recent discoveries made by Mr. Woodward in 1885, he has now found out from fossil evidence that the Lower Lias has no existence at the base of the hill, but that the basal portion consists of Middle Lias clays. His paper then went on to show the bearing of this thickness of the Lias upon the coal question to the south of the Mendips, and concluded with a description of the agencies at work in the formation of such outlying conical hills as Glastonbury Tor, and the one in question.—Canon Ellacombe then read a short paper on "Place-Names derived from Plants (in the neighbourhood of Bath)," stating that the process of naming places by our early ancestors was a very simple one, for like all uncivilized people they chose out their settlements in the places best fitted for their requirements, where the necessities of life, water, wood and shelter, could be most easily procured; and naming their places from some distinctive natural feature, those of trees and plants would readily present themselves for the purpose of place-names. It was then his endeavour to show that trees and plants enter largely into place-names, and that the latter also tell us something about plants. Taking forest-trees first, how many places derive their name from the British oak, ash, elm, beech, birch, alder, box, etc.! He knew of no places near Bath, however, derived from flowers or fruit; but from more humble plants, *e.g.*, the nettle, several instances were given. Claverton,

near Bath, was supposed by a high authority to have derived its name from the lily, and was originally written Clât-ford-tun, or the town at the ford of the *clote* or lily. This derivation, though extremely pretty, he thought was incorrect, for *clote* he considered to be the water-bur, ditch-bur, or reed-bur, and not the water-lily. This view as regards Claverton was not acceptable to Mr. Skrine, who contended earnestly for the more flowery and poetical derivation, and had not failed to fortify himself with a letter from Professor Earle, who maintained the correctness of his former view of the connection of Claverton and water-lily by reference to some learned authorities. Notwithstanding this letter, Mr. Ellacombe, in reply, said that his opinion had not been in the least shaken, and he thought that the absence of the water-lily from old writers, and the fact that it was unknown in England till within the last 100 years, were strong arguments in his favour.—The Rev. S. Shaw exhibited a plaster cast of an inscription found on the N.E. buttress of the tower during the recent alterations at Twerton. The tower's date was about the thirteenth or fourteenth century, and the inscription was probably not earlier than the fifteenth. The inscription was a complete puzzle to antiquaries, and he sought a solution from those present.

Clifton Shakspeare Society.—Feb. 27.—Mr. J. H. Tucker in the chair.—*Richard II.* was the play for consideration. Mr. John Williams read a paper on "The Various Plays issued under the Title of 'Richard II.," pointing out the differences between the Quartos, and coming to the conclusion that the additions in the later ones had been written at the same time as the other portions, but that they were not printed till after the death of Elizabeth.—Mr. John Taylor read "Historical Notes on 'Richard II.," comparing the play with many passages from the old historians.—Dr. J. N. Langley read "Stray Thoughts on the Character of Richard II."—Miss Louisa Mary Davies wrote on "The Biblical and Religious Allusions in 'Richard II.,"

Newcastle Society of Antiquaries.—March 31.—The Rev. E. H. Adamson presiding.—The secretary, Mr. R. Blair, read a paper by the Rev. G. Rome Hall, giving an account of a British axe-hammer, and of a Roman denarius recently discovered near Barrasford. Mr. Blair also read a paper by Mr. James Clephan on "The Bigg Market Execution of 1640." The thanks of the society were presented to Sir Charles Trevelyan for the gift to the antiquaries of a portrait of Sir Walter Trevelyan.

Leeds and Yorkshire Architectural Association.—April 5.—Annual Meeting. Mr. W. H. Thorp presided. Mr. Bulmer (hon. secretary) read the annual report, which stated that during the last year the onward march of the association had been steadily pursued in nearly every department of its undertakings. The society's museum had attained a more stable position than last year, in consequence of its incorporation last November.

Bradford Historical and Antiquarian Society.—March 27.—The first excursion of the season of this society was made to Kirkstall Hall and Park. The weather was not favourable, but a good number assembled at the gates, and were conducted by Mr. Rogerson, architect, through the Park to Robin

Hood's grave, when Mr. Joseph Chadwick, of Dewsbury, and some others of the visitors expressed their views and beliefs as to the genuineness of the site. The grave of the prioress was next visited, and then Mr. Chadwick gave some particulars of the position of the church, the nunnery, and the surrounding buildings. The Gate House and Robin Hood's chamber, from which he shot his last arrow, were next viewed; and thence the party went to Kirklees Hall, and were shown the handsome wainscoted dining-room, some beautiful panels in which were only lately discovered, having previously been concealed by a coat of plaster.



The Antiquary's Note-Book.

Then and Now, at Maidencastle, Dorchester.

Chieftains of Maidun, see ye now your town
Only by sheep o'erwander'd? not a trace.
Of all its huts and altars, or the race
That cried your war-cry on this wind-swept down—
Not one trace visible, save that still do frown
The ramparts three circling the well-known space;
And all the neighbouring land has changed its face,
Save that your barrows still the hill-tops crown.
To think how ye recall it!—all uplift
With fiery swords in passionate array
And loud with scorn of leaguings enemies,
Of time and fate defiant. See ye it
Now, chieftains, in its silence and decay,
Your whilome triumphs all mere phantasies?

JOHN W. HALES.

Removal of the Remains of William Rufus on the 27th of August, 1868.—We have recently recorded the removal of the tomb of William Rufus in Winchester Cathedral, and our readers will no doubt like to have before them an account of the first removal in 1868. We are indebted to Mr. W. H. Jacob for the following: The position of the tomb was felt to be practically inconvenient, and as there was a desire to enlarge the existing space for the accommodation of the increased number of scholars of the College, and an opinion existing also that it was possible that the tomb did not contain the remains of the "Red King," or if it did it was not in its original site, the authorities therefore decided to obtain the fullest information respecting the sarcophagus. Accordingly on the day above mentioned the tomb was opened by removing the upper covering in the presence of the Archdeacon of Winchester (Canon Jacob), who was also the Vice-Dean and Canon in residence; Mr. Charles Mayo, senior surgeon of the County Hospital; Dr. F. W. Richards; Mr. May, M.C.S.; Mr. Langdon, M.C.S.; Mr. J. Colson, the architect of the cathedral; the Town Clerk; Mr. H. Moody, the curator of the museum; and some of the leading citizens of Winchester. The coffin presented a cavity of the usual form, with a hollow towards the west to receive the head. At the bottom lay a number of bones, embedded in dust. That the bones were those of a human skeleton a glance sufficed to show. They lay in disorder, the two heel-bones, for example,

being in the centre. After a careful survey the bones were all picked out, one by one, and put in order on the adjoining pavement. A nearly perfect male skeleton resulted. The skull was broken into many pieces, the harder portions—the temporal bones and lower jaw, which was in two unequal fragments—escaping the best. The long bones were injured about their extremities, the shafts being, as a rule, remarkably perfect; but it was notable that the broken-off pieces were there, and fitted to their proper bones. Thus it was plain that when the tomb was rifled, the bones were taken out and subjected to wilful violence and injury; that they were scattered in disorder, and some of them lost. The condition of the bones showed that the date of the sacrilege was long after the body was buried, when the flesh had all crumbled to dust, and only bones remained; and it was therefore certain that the injuries were not inflicted by the fall of the tower, shortly after Rufus's death, or at any removal of the tomb consequent thereon. The arm and leg bones corresponded in length with those of a gentleman present at the opening, 5 feet 8 inches in height. Rufus is described as "of stature not so tall as the common sort of men" (Hollinshed), "of astonishing strength, though not very tall" (William of Malmesbury), and the massive character of the bones agreed well with this. Besides the skeleton were found fragments of a lead coffin, cloth of gold, red cloth, seven gold braids of Norman patterns, three kinds of muslin, remains of cloth lining to the lead coffin, other fabrics resembling serges, etc., a turquoise, an ivory griffin's head, fragments of small wands, some flat pieces of cork, some broken nutshells, small twigs, some pieces of bark, and the remains of a weapon. On the pieces of wood, which were of a close glistening fibre, showing a flattened oval section, being placed together they formed nearly a yard of a stout rod or staff. They varied little in size, each being from 2 to 3 inches long. Some showed an end cleanly cut, the most parts were half cut, half broken through. Some fragments were plainly missing, but a tapering of the staff towards one end was plain. Two pieces of iron were found—one solid, the size of a forefinger, and bluntly pointed; the other, larger and broken lengthways, showed a conical cavity, in which a piece of wood was firmly set, corresponding in size and texture with the smaller end of the wooden staff. The iron was partially corroded, and its surface eaten. The two clearly formed an iron head to the staff described. "What," says Dr. Richards, "was this weapon? It seemed too large for an arrow, too small for a spear. We may well ask how came such a weapon in a royal tomb? It was impossible for it to have got in by chance. It was unlike any military weapon that a Roundhead would have thrown in. Everything points to its having belonged to the original burial, and, if so, what could it have been but the fatal bolt?" Sir Richard Baker, in his *Chronicle*, published in 1696, says that on the fatal day an artificer came to the "Red King," and brought him six cross-bow arrows, being strong and sharp, whereof four he kept himself, and the other two he gave to Sir Walter Tyrrel, his bow-bearer, and so after dinner out he rode into the New Forest, where Sir Walter Tyrrel shooting at a deer, the arrow glanced against a tree or against the

back of the deer, and, flying forward, hit the king in the breast, with which he instantly fell down dead. "Can this," says Dr. Richards, "solve the riddle of the bolt 'so strong and sharp'; have our eyes gazed on, and our fingers handled, the arrow of which every English child during these seven hundred years has heard—the most noted arrow that death has ever sped?" "An Old Chronicler," writing to the *Daily Telegraph* of the 31st of August, 1868, bears out this theory, stating that the arrow-head of Tyrrel was buried in the monarch's stiffened side when he was laid in the Cathedral choir. On the 15th of September, 1868, the sarcophagus was moved from its place in the choir to its late position between the chantries of Cardinal Beaufort and Bishop Waynflete.

Book Auction in 1698.—Dr. King, in his satire called *Sorbière's Journey to London*, 1698, says: "I was at an auction of books at Tom's coffee-house, near Ludgate, where were above fifty people. Books were sold with a great deal of trifling and delay, as with us, but very cheap. Those excellent authors, Mounsieur Maimbourg, Mounsieur Varillas, and Mounsieur le Grand, tho' they were all guilt on the back, and would have made a very considerable figure in a gentleman's study, yet, after much tediousness, were sold for such trifling sums that I am ashamed to name 'em."

Criminal Law in May, 1786.—Only one hundred years have passed since the following horrible record formed a part of the news of the day: "Saturday, May 6. —The sessions at the Old Baily, which began on Wednesday, April 26, ended, when the Recorder proceeded to pass sentence on the nine capital convicts, viz., Hannah, alias Hanna Mullins, for taking a false oath, with intent to obtain probate of a seaman's will; William Smith, alias Storer, for coining halfpence (this being Smith's second conviction, he is ousted of his clergy); Edward Griffiths and Daniel Keith, for highway robberies; Jonathan Harwood, a soldier, for extorting money from a gentleman, under threats of a false accusation; James May and William Watts, for burglaries; George Woodward (the son of a gentleman of fortune), for horse-stealing; and Phebe Harris, for high treason, in coining silver. The prisoners appeared more affected than usual on receiving sentence, and each kneeled down when first brought to the bar; but the agitation and cries of the two women were too shocking for description, particularly of her who is to be burnt."



Obituary.

EDWARD SOLLY, F.R.S., F.S.A.

By the sudden death, from heart disease, of Mr. Edward Solly, on Friday, 2nd April, the *Antiquary* loses one of its best friends. Mr. Solly was born in London on October 11, 1819, and was educated at Berlin. He was elected a member of the Society of Arts in 1838, and in the same year he was appointed Chemist of the Royal Asiatic Society. In 1841, he was Lecturer on Chemistry at the Royal Institute, and Hon. Member of the Royal Agricultural Society

in 1842; in 1843, he was elected a Fellow of the Royal Society. In 1845, he was appointed Professor of Chemistry in the East India Company's Military College at Addiscombe; and in the following year Hon. Professor of Chemistry to the Horticultural Society. His work on *Rural Economy*, first published in 1843, was issued in a third edition in 1850. The Royal Society's catalogue of scientific papers contains the titles of a series of twenty-two papers on subjects connected with chemistry, physics, and agriculture, written by Mr. Solly from 1836 to 1849. His first paper on the "Conducting Power of Iodine, Bromine, and Chlorine for Electricity" was published in the *Philosophical Magazine*, in 1836, and was translated into German. He delivered in 1852 one of the lectures on the results of the Great Exhibition. On June 9, 1852, Mr. Solly was appointed secretary of the Society of Arts, which he resigned the following year. Since that time Mr. Solly's studies were more especially devoted to English literature, and he became one of the greatest authorities on questions respecting the period of Pope and Swift. He was a frequent contributor to *Notes and Queries*, the *Bibliographer*, *Antiquary*, etc., and was one of the founders of the Index Society, for which Society he compiled a valuable *Index of Hereditary Titles*. Mr. Solly was also one of the founders of the Folk-lore Society, and an active member of the council until his death. Probably the last letter he ever wrote was one to Mr. Gomme, on a Folk-lore subject, which bears date 31st March. Mr. Solly was a well-known collector of books relating to the seventeenth and eighteenth centuries, and to those who, like the writer of this memoir, occasionally had the delight of visiting him in his magnificent library his loss is very great. In his letter to Mr. Gomme he has the following passage:—"I have just been able to crawl down into my favourite book-room;" and it is impossible not to consider this as perhaps a record of his last visit there. His widow and five daughters have at all events treasured memories to look back upon.



Antiquarian News.

Of the earliest directory of Birmingham, which was published in 1770, only two copies are known. Mr. R. B. Prosser has taken the trouble to dissect the trade list of inhabitants, and to arrange them under the headings of streets, and the list is to be printed with a preface by Mr. Samuel Timmins.

MM. Gaidoz and Sébillot, to whose joint labours all students of folk-lore are already so much indebted, have just published (Paris: Maisonneuve) a *Bibliographie des Traditions et de la Littérature Populaire des Frances d'Outre Mer*.

It is proposed to hold next year in London an international congress of all persons interested in shorthand in commemoration of its tercentenary, "which may fairly be said to have originated with Dr. Timothy Bright's *Characterie* about the year 1587."

H. W. writes from Naples to the Athenæum, under the date of March 24th, that some masons working

in the Piazza del Municipio, in front of the Teatro Fenice, came upon a large mass of coins. They were so corroded by time and humidity, and were of such a diminutive size, that the inscriptions were undecipherable. The collection has a greater value than was at first believed. None of the coins is in the Naples Museum, where they will be received as great rarities. Up to the present time the investigations of De Petra have led him to suppose that the coins belong almost entirely to the Latin principdoms which arose in the Greek peninsula after the Second Crusade. The coins indicate, in fact, the Princes of Achaia and the Dukes of Athens. Amongst the Princes of Achaia the interpreter has given the names of Guglielmo Villehardouin, Carlo d'Angio, Fiorenzo di Villehardouin, Hainaut di Villehardouin, Isabella di Villehardouin. Amongst the Dukes of Athens the name of Guido della Rocca has been met with.

At a book-sale in Edinburgh recently two commonplace books, containing MSS. of Burns, attracted a keen competition. One of the volumes brought 310 guineas, and the other 270 guineas. A Kilmarnock edition of Burns's poems, dated 1786, sold for 80 guineas, and another copy of the poet's works, of which only fifty had been originally printed, realized 47 guineas. This last-mentioned work included the original manuscript of "The Calf."

An enclosed and forgotten fragment of Wren's handiwork has lately been exposed to view. An extensive range of new buildings is in course of construction along the western side of Warwick Lane. The ground to be covered lies between Warwick Square and the back of Newgate Street. Between this ground and Newgate Prison stand the foundries and show-rooms of Messrs. J. Tylor and Sons. Their principal block of workshops is conspicuous for its high tower, which soars above the prison shaft and the Holborn Valley below. Immediately northwards of this block are the show-rooms and offices, embodying, in parts, all that is now left of the old College of Physicians. The eastern façade of this remaining fragment will soon be again lost to sight. The Royal College of Physicians derive their foundation from certain meetings which were held at his residence in Knightrider Street by Dr. Linacre, physician to Kings Henry VII. and Henry VIII., and the friend of Erasmus, Latimer, and Sir Thomas More. The members subsequently migrated from Linacre's house, which they had inherited under his will, to more commodious premises by Amen Corner—these ever memorable for the lectures that Harvey delivered therein upon his own great discovery, and for which he used some preparations that were religiously preserved after his death.

Intelligence has been received by the *Times* of an important series of finds at Assouan. The successful explorer is General Grenfell, who has had the good fortune to discover an ancient Egyptian necropolis in the Libyan, or Western Desert, opposite Assouan, on the left bank of the Nile. Among the tombs already opened are several which date apparently from the Twelfth Dynasty (*circa* B.C. 3000), and are constructed in the style of the great Lycopitan sepulchres in the mountains above Siout. They consist of two or more halls, or chambers, connected by

corridors, the roof being supported by columns, and the walls decorated with coloured bas-reliefs in brilliant preservation. Several of these tombs appear to belong to members of a noble, if not a royally connected family, the heads of which were probably governors of the province. The largest is described as a truly magnificent sepulchre, measuring 140 feet in depth by 40 feet in breadth, and containing thirty columns, some square, some round. It purports to be the tomb of a certain prince of Upper and Lower Egypt, who lived in the reign of one Neforkara. The sculptures are very curious, and the aspect of the whole tomb is reported as extremely archaic. The cemetery will probably prove to be of great extent, as there is evidence of its having been in use down to a late period. The large tomb, usurped by later comers, was found piled to the ceiling with mummies, mummy-cases, and funerary furniture of Roman times, including upwards of sixty memorial stelæ. General Grenfell is actively pursuing his work of discovery by the help of our English soldiers, who continue to open and clear out tomb after tomb.

The Parish Church of St. Andrew, Marks Tey, was lately re-opened after complete restoration. Fortunately both rector and architect set their faces resolutely against any vandalism, and insisted on restoring in the most strictly conservative spirit the whole fabric, only renewing where absolutely necessary, so that the old tower is now handed over in practically the state in which it left the builders' hands, its massive timbers 400 years old (only to be seen by those who will take the trouble of a visit to the belfry), repaired and strong enough to last for centuries more, and protected from the weather by entirely new oak planking. Throughout the church the same reverent conservatism has, we are glad to be informed, guided the architect's hand. No single feature has been obliterated, no quaint detail of genuine character has been re-modelled and "architecturalized," only where a modern window of wretched design was found to spoil the whole effect of the church, it has been replaced by one of a design to harmonize with the building. The ancient roofs are opened out and shown in their age-worn but sound state; the fine and lofty tower-arch has been exposed and cleaned from whitewash, etc., and its handsome proportions now form, with the beautiful old oak font under it, perhaps the finest group in the building. This font indeed, now carefully restored, is one of the most interesting features in the church; of beautiful design and execution, though defaced by the hacking off of its carved panels probably at the Reformation. The church, which is of Norman foundation, remodelled in the fourteenth century, when the chancel was built, and furnished with a tower and porch at the end of the fifteenth, or very early in the sixteenth.

Mr. John Holmes, Roundhay, writes as follows to the *Leeds Mercury*, date March 16th: "A respectably dressed working operative shoemaker called today at the Holmsted to show me and to ask about two very singular candlesticks which he had himself dug up in a bit of garden at the Black Bank, Burmantofts, Leeds. About five years ago he dug up the said candlesticks with a spade at different times, within, say, 30 feet of each other, and as they puzzled him, and he

thought (truly) they would please me, he brought them to ask what I could tell him about them. The least was a beautiful casting in French style. The candle-hold is lined and edged with brass, with a classic iron stem of a head, and floral surroundings, and a base or tripod of acanthus leaves. It stands about 6 or 8 inches in height. It is light and handy, and is probably of the fashion brought in by the Empire, and spread in England about 1800 to 1820. The other, less artistic, is more interesting, in being older. It stands, say, 8 or 10 inches in height, and appears to be of solid cast iron throughout. The stand is a circle about 5 inches in diameter, ornamented by an outer rim of leaves and roses. The stem is of solid iron, with four grooves or recesses, round at the top, where the candle-hold stands. This is slightly moulded round, the whole giving a pleasant form, with chaste and appropriate figuring as ornament. Along with them was a copper coin, but too worn to distinguish any figure or inscription on it. I conjecture these to be at least a century old, the candlestick being much and deeply rusted. There is no great value in them, either as antique or artistic. My friend brought a handful of old pennies and tokens, some over twenty years, none more than a century or so, old. A George III. of 1760 was as sharp as if just minted. Among the coins was a brass noble, temp. 1340, as figured in Humphrey's *Coins of England*, No. 87; one side is very fine, but the other (of the ship) is obliterated."

Mr. John Tomlinson, who in 1882 issued the *Level of Halfeld Chace and Parts Adjacent*, is now preparing for the press a "History of Doncaster from the Roman Occupation to the Present Time." His researches towards this object have extended over many years, certain rare manuscript collections, and especially the muniments of the Doncaster Corporation, having been liberally put under contribution. The book will be illustrated.

At Poole's Cavern, a natural excavation in the carboniferous limestone at Buxton, Mr. Frank Redfern has, after diligent search, been rewarded by finding several ancient relics. Some twenty years since an excavation was made which resulted in the discovery of bones compacted within a small space, and mingled with fragments of broken pottery, charcoal, and a flint implement. Mr. Redfern has from time to time resumed his investigations, and now, in breaking through some stalagmite, he has come across several varieties of Roman pottery, together with bones of animals. There are four different classes of pottery, in fragments, some being black and unglazed. A portion of a water-bottle, with handle, of the same description as that found at Uriconium, Wroxeter, Salop, was also turned up. An urn, in almost perfect preservation, was removed. The pattern on the exterior is that known to antiquaries as the herring-bone. Among the other relics discovered was an exquisite little Roman lamp, a bronze pin, or brooch, 4 inches in length, and a bronze frame, diamond-shaped, which apparently formed an article of personal adornment. Not less interesting is a cluster bronze found in the same cavern, which relic Professor Boyd Dawkins has stated to be very seldom found in England. The bones, principally those of deer, were found in close proximity to the pottery. Some

Samian ware, with the name "Patricunio" in fairly legible letters, was found within 50 yards of the entrance to the cavern. The relics will be placed in the museum attached to Poole's Cavern.

An interesting discovery has just been made in the course of the excavations at the Acropolis, near the Erechtheum, Athens. Three statues of women, half as large again as life, excellently preserved, completely coloured, and delicately finished, were found.

The *Pall Mall Gazette* recently drew attention to some interesting remains of an old arch bricked up and hidden away behind the Stationers' Company's Hall, and west of Amen Court, forming, in fact, a part of a poultry-shop. There is an arch with a span of 12 feet, which is built of narrow Roman bricks set on end, of a similar type to those seen in the Abbey of St. Alban's. Upon the eastern side of the arch and wall is accumulated the debris of sixteen centuries, right up to the crown of the archway, 16 feet in depth. These relics are not, as at first supposed, a portion of the old London wall. Mr. G. H. Birch, writing on the subject, remarks that the ruins have been known to him for many years. The fragment itself is not a gateway, but a portion of a tower, and, although of remote antiquity, is not Roman, as this portion of the wall did not form a portion of the original Roman wall. The presence of Roman tiles in courses does not necessarily imply Roman workmanship. The bastion in Camomile Street proved this unmistakably, as portions of Roman buildings and statuary had been worked in as ordinary stones, and yet the tile courses were present to take in the unwary. Roman London did not extend westward beyond Walbrook and Dowgate, and eastward beyond the tower, northward beyond Cornhill. Roman interments have been constantly found beyond these limits—notably, St. Paul's Churchyard, Ludgate Hill, the sites of the Royal Exchange and the Union Bank of London, proving that they were extramural beyond all question, but were afterwards included in a subsequent extension when the traditions of the Roman manner of building had not entirely died out.

A very valuable work has been stolen from the Minerva Library at Rome. It is the celebrated edition of Lactantius, printed in 1465 at the Monastery of Subiaco by the two German printers Sweynheym and Pannartz, and is the first book printed in Italy. The value of the small volume may be inferred from the fact that some time back £600 was paid at an auction for a copy. It is suspected by the police that one of the library officials must be the thief.

Mrs. Frances Anne Collins, of Kirkburton Vicarage, is, we hear, engaged on an important work—the preparation of the parish registries of Kirkburton. The work is dedicated to the Bishop of Ripon, and volume one, it is stated, will comprise nearly 9,000 entries, many of them relating to ancient Yorkshire families. The editor has added notes to those names of whom anything further is known, and in many cases the dates of wills, etc., have been inserted. The churchwardens' accounts for 1581, 1583, and 1584, are given in full. These registers illustrate, and are illustrated by, Dr. Morehouse's excellent *History of Kirkburton*. It is hoped that the whole series to 1754 may be completed this year.

Following the example of Joseph Zahnsdorf, who lately bound two Elzevir editions in human skin, another London binder has executed an order to encase a copy of Hans Holbein's *Dance of Death* in the same ghastly integument, certainly a very appropriate covering for this work. These are not the only instances, however, in which the casing of the "human form divine" has been utilized. In the library at Mexborough House, near Methley, Yorkshire, there were formerly two books, Sir John Cheek's *Hurt of Sedition*, and Braithwaite's *Arcadian Princess*, both bound in the prepared skin of Mary Bateman, "the Yorkshire witch," who was executed early in the beginning of this century for murder; but these were among those which disappeared during the cataloguing of the library for sale, when one of the former Earls of Mexborough was in difficulties.

The authorities at Liverpool have intimated their willingness to provide the necessary accommodation for such antiquities as may be lying in the cellars of the British Museum, where room cannot be found for them except at a further outlay of public money.

Laufer's *Allgemeiner Kunstkronik* states the Austrian Numismatische Gesellschaft is making preparation for a great exhibition of coins and medals in Vienna in 1887. As the Maria Theresa monument is to be unveiled in that year, the secretaries of the committee, Direktor Ernst, and the painter J. Spöttl, appeal to collectors to assist them in making the collection of coins of the empress and of the contemporary spiritual and temporal princes of the empire as complete as possible.

Messrs. D. Bryce and Co., of Glasgow, announce *Quaint Bits still Existing in Glasgow*, seventy sketches drawn by Mr. D. Small, with descriptive letterpress by Mr. A. H. Millar. The work of demolition begun by the Improvement Trust has already played sad havoc with the central portion of Glasgow; the railways are completing the destruction of most of the landmarks in its history, and the antique portions of Glasgow are rapidly disappearing. The book is an effort to record them before they are gone.

An interesting bust of Brutus, in white marble, from Rome, recently acquired by the Trustees, has just been placed next to the well-known bust of Julius Caesar in the Roman Gallery in the British Museum.

Among the many interesting objects which have lately been found at Echmim, are some sepulchral boxes, which deserve notice on account of their style of ornamentation, etc.

Lord Esher, the Marquis of Lothian, the Marquis of Salisbury, the Marquis of Bath, the Earl of Rosebery, the Earl of Carnarvon, Lord Edmond Fitzmaurice, the Bishop of Chester, the Bishop of Limerick, Lord Acton, Lord Carlingford, Sir George Dasent, Sir William Hardy, and Mr. H. C. M. Lyte, Deputy Keeper of the Records, are appointed members of the Royal Commission to inquire into the places in which documents illustrative of history or of general public interest belonging to private persons are deposited, and to consider whether, with the consent of the owners, means might not be taken to render such documents available for public refer-

ence. The Commissioners are authorized to call in the aid and co-operation of all possessors of manuscripts and papers, and to assure them that no information is sought except such as relates to public affairs, and that no knowledge or information obtained from their collections will be promulgated without their consent. The Commissioners are also empowered, with the consent of the owners, to make abstracts and catalogues of such manuscripts. Mr. John Romilly is appointed Secretary to the Commission.



Correspondence.

PARISH UMBRELLAS.

In Mr. Rose's little book dealing with the records of Leigh, Lancashire, he quotes an entry under date 1755:

Pd. John Orms Bill for the UMBERELLOW 8s. 6d.

This entry was at the time supposed to be unique. But I find the following in the parish books of Cranbrook, Kent:

1783, pd. for an Umbrella - - 12s.

1786, pd. for an Umbrella - - 15s.

These are rather extraordinary things to be provided out of Church-rates. What were they for?

J. C. L. S.

PEDIGREE OF GEORGE BERKELLY.

Can any of your readers tell me how to prove the pedigree of the celebrated George Berkeley, Bishop of Cloyne? That he was sprung from the great race of Berkeley of Berkeley Castle is rendered at least probable by the arms of that house being placed on his monument in Christ Church Cathedral, Oxford. The anonymous *Memoirs*, of which a second edition appeared in 1784, says that he was the "son of William Berkeley, of Thomastown, in the county of Kilkenny, whose father went over to Ireland after the Restoration (the family having suffered greatly for their loyalty to Charles I.), and there obtained the collectorship of Belfast." There are scientific as well as historical reasons why the genealogy of such a man should be investigated with the utmost care.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

BOOK-PLATE.

Can any reader of the *Antiquary* inform me to whom the following arms belong?—

Quarterly: 1st and 4th, Gules, a Chevron Vair between 3 Crescents; 2nd and 3rd, Azure, a fess lozengy between 3 birds' heads of the second.

Crest: A stag's head at gaze.

Motto: Cervus non Cervus.

There is no name.

The plate is in a very old book, both covers of which are stamped with 1st quarter. There is a profile helmet and a considerable amount of mantling; but the engraving is not by any means highly finished.

E. W. B.

Bewdley, March 25th, 1886.

The Antiquary Exchange.

Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

FOR SALE.

Quaint Gleanings from Ancient Poetry, a collection of curious poetical compositions of the 16th, 17th, and 18th centuries; large paper, only 75 copies printed, 1884, 6s. Kempe's Nine Daies Wonder performed in a Journey from London to Norwich, 1600; large paper, only 75 printed, 1884, 6s. Cottoni Posthuma, divers choice pieces of that renowned antiquary, Sir Robert Cotton, by J. H., Esq., 1679; large paper, 2 vols., 75 copies only printed, 1884, 16s. Ancient Popular Poetry from authentic manuscripts and old printed copies, edited by John Ritson; adorned with cuts, 2 vols., 1884; large paper edition, only 75 copies printed, 14s. Hermippu's Redivivus; or, the Sage's Triumph over Old Age and the Grave; London, 1744, 3 vols.; large paper edition, only 75 copies printed, 1885, £1 1s. Lucina Sine Concubitu, a letter humbly addressed to the Royal Society, 1750; large paper edition, only 75 copies printed, 1885, 10s. Narrative of the Events of the Siege of Lyons, translated from the French, 1794; large paper edition, only 75 copies printed, 1885, 6s.—301, care of Manager.

Copies of 222 Marriage Registers from the parish book of St. Mary's Church in Whittlesey, in the Isle of Ely and County of Cambridge, 1662-72; 1880, 10 pp., 1s. 6d. A copy of the Names of all the Marriages, Baptisms, and Burials which have been solemnized in the private chapel of Somerset House, Strand, in the County of Middlesex, extending from 1714 to 1776, with an index and copious genealogical notes; 36 pp. and wrapper, 1862, 2s. 6d. Dr. Robert Mossom, Bishop of Derry, with a bibliography of his works; reprinted with additions and corrections from the Palatine Note Book, by John Ingle Dredge (not published); 1882, 12 pp., with wrapper, 2s. 6d. Dr. George Downame, Bishop of Derry, by Rev. John Ingle Dredge; 1881, 14 pp. and wrapper (not published), 2s. 6d.—119, care of Manager.

Parochial Charities of England. Reports of the Commissioners in 1832, for inquiry into Charities in England, etc., giving full particulars of the charities in each parish, their origin and continuance. The Blue-Books containing reports of many of the parishes in England (now out of print) may be obtained cheap from—304, care of Manager.

Roman Intaglio found in Kent.—302, care of Manager.

London Cases against Dissent, by some Divines of the City of London, folio, 1698, 6s. 6d.; Mant's The Book of Common Prayer (1820) 3s. 6d.; Catechismes Philosophiques, 3s.; Observations on a Tour through the Highlands, by T. Garnett, 2 vols. (1800), 6s. 6d.; J. Forbesii, Opera Omnia, 2 vols., vellum (1703),

12s. 6d.; Præstantium Virorum Epistolæ (1684), vel lum, 6s. 6d.; Calvini Lexicon Juridicum (1670), 3s. 6d.; Harmoniæ Evangelicæ, Chemnitio (1622), 3s. 6d.; Historia Lutheranism, vellum (1694), 10s.; The Works of Bishop Hall (Norwich, 1647), 5s. 6d.; Moyne's Varia Sacra, 2 vols. (1694), 5s. 6d.; Fueslini Conclavia Romana (1692), 3s. 6d.; Vitringa de Synagoga Vetere (1696), 3s.; Hoogereen Schutz (1813), 2s. 6d.; Papal Usurpation and Tyranny (1712), 7s. 6d.; Sancti Cæcilii Cypriani Opera (1758), 8s. 6d.; Novum Test. Græcum Gregorii (1703), 14s.; Bishop Hammond's Paraphrase on the New Testament (1702), 2s. 6d.; Chemnitii Examen. Concili Trident (1634), 7s. 6d.; Scriptores Latini Vet Omnes (1609), 7s. Most of these books belonged to the late Bishop of Lincoln (Wordsworth), and contain numerous MSS. notes by him.—O. B. Carolgate, Retford.

Old Oak Chest, Old Oak Cupboard, Oak Table. Sketches.—Dick Carolgate, Retford.

To Collectors.—Old London and County Views and Maps. Portraits for illustrating.—R. Ellington, 102, Huddleston Road, London, N.

Grose and Astle's Antiquarian Repertory, best edition, Fine Views and Portraits, 4 vols., 4to., half-russia, 1809, etc., £3 10s.—R. Ellington, as above.

Rare Old Corner Cupboard, carved in oak, in capital condition. Particulars on application.—M. Ahers, jun., 19, East Raby Street, Darlington.

The Manager wishes to draw attention to the fact that he cannot undertake to forward POST CARDS, or letters, unless a stamp be sent to cover postage of same to advertiser.

WANTED TO PURCHASE.

Dorsetshire Seventeenth Century Tokens. Also Topographical Works, Cuttings or Scraps connected with the county.—J. S. Udal, the Manor House, Symondsburys, Bridport.

Planché; a Corner in Kent, published by Hardwicke.—300, care of Manager.

Charles Cotton's Poems. Any edition.—James L. Thornely, Woolton, near Liverpool.

Lupot on the Violin, Thetis on the Violin, both English translations.—Violin, care of Manager.

Strickland's Queens of England, 1840.—S., care of Manager.

Enamels, Miniatures, Ancient Ivories (not Oriental), Wedgwood Medallions, Illuminated and Black Letter Books. Fine bindings.—303, care of Manager.

Henry Warren's Lithographic Illustrations of the River Ravensbourne, near Lewisham. Folio, 6 or 7 plates. Thorpe's Collection of Statutes relating to Rochester Bridge. Folio, 1733.—Thanet, care of Manager.

A complete set of the "English Mechanic." Offers to 304, care of Manager.

Cobbett's Political Register, vols. 25, 30, 66, 77, 79, 84, 85; Beddoe's Death's Jest Book and Improvisatore; Pike's Ramble-Book, 1865; Courthell's Ten Years' Experience on the Mississippi; Education and Religion: Their Mutual Connection and Relative Bearings, with a Way out of the Religious Difficulty; Hazlitt's History of Venice, 4 volumes; Chiniquy's Fifty Years in the Church of Rome; Dr. W. Morris's The Question of Ages.—M., care of Manager.